

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Head-quarters, 5 Quinsan Gardens, Shanghai, China

Editorial Board.

Editor-in-chief. FRANK RAWLINSON*

Associate Editors { Mr. GILBERT MCINTOSH.*
Miss JANE WARD*

Dr. H. BALME.
Rev. E. BOX.*
Mrs. J. S. BURGESS.
Rev. OLAV DALLAND.
J. HUSTON EDGAR.
Dr. HENRY T. HODGKIN*

Miss IDA KAHN, M.D.
Miss IDA B. LEWIS, PH.D.
Rev. R. Y. LO, PH.D.*
Rev. G. H. McNEUR.
Dr. E. M. MERRINS.*

Dr. J. T. PROCTOR*
Rev. G. W. SHEPPARD*
Rev. A. H. SMITH, D.D.
Rev. J. L. STEWART.
Rev. J. L. STUART, D.D.
Rev. JAMES M. YARD*

* Members of Executive Committee.

VOL. LV

MARCH, 1924

NO.

Editorial

WHAT IF CHRIST ACCEPTED THIS INVITATION?

On Christmas Day, of 1921, a Bengali poet, whose heart was full of anguish at the sufferings of his own country, wrote as follows:—
“Great souled Christ, on this, the blessed day of your birth, we who are not Christians bow before you. We love and worship you, we non-Christians, for with Asia you are bound by the ties of blood. We, the puny people of a great country, are nailed to the cross of servitude. We look mutely up to you, hurt and wounded at every turn of our torture,—the foreign ruler over us, our crown of thorns, our own caste social system, the bed of spikes on which we lie. The world stands aghast at the earth-hunger of Europe. Imperialism in the arms of Mammon dances with unholy glee. The three witches—War Lust, Power Lust, Profit Lust—revel on the barren heath of Europe, holding their orgies. There is no room for you there, in Europe. Come, Lord Christ, come away! Take your stand in Asia,—the Land of Buddha, Kabir, and Nanak. At the sight of you, our sorrow-laden hearts will be lightened. O Teacher of love, come down into our hearts and teach us to feel the sufferings of others, to serve the leper and the Pariah with an all-embracing love.”—Quoted in “Christ and Labor,” By C. F. Andrews.

THE COMING MISSIONARY.

The present generation of Student Volunteers may not all get to the foreign field any more than their predecessors. When they speak together, however, they indicate something of what they propose to do whether on the field or at home. Herein lies the significance of the Ninth Annual Student Volunteer Convention held at Indianapolis, December 1923. 5,500 students with about 1,000 other people, faced for themselves and in their own way the problems of their generation. They represented 1,000 colleges in America, and included negroes and nearly 400 foreign students. The convention was not an attempt to put over a programme of set speeches. It was an attempt to think together and think through. This attempt was made in forty-nine groups of from 100-150 people. The thinking did not concentrate on the problem of "converting the non-Christian world," a phrase which did and still does indicate a most important objective. These coming missionaries concentrated on the present-day *outstanding hindrances* to the acceptance of the Gospel of Jesus Christ. These as indicated by their own choice of discussion subjects, are *Race*, and *International Relations*. There was a time when the Church of the West could deliver its message over these tangled problems and be heard in spite of ignoring them. But now the Christian message can only obtain a hearing if the Christian leads in mutual international friendship and inter-racial fellowship. The East does not want the Gospel handed down to it by "superiors"; it wants it as revealed in the sharing of life. The West can only share its life with the East by doing away with racial discriminations and the use of violence to settle international controversies. A straw vote by the students showed their attitude to war—it must be eliminated! They were practically unanimous in claiming that international co-operation is essential to such elimination. In their case they thought of this international co-operation as functioning through the World Court and the League of Nations. Very few stood for preparedness: about six hundred expressed their determination never again to engage in war. Most of them also believed in education against war with the stipulation that a student should only take part in a defensive war. Unfortunately no attempt was made to define what a "defensive war" might be. Education and co-operation are the main factors, therefore, in the elimination of war, as this group saw it. The "Christian Century" says that the students seemed to want to know if they could think and act for themselves on the teachings of Jesus, and also adds "One wonders what would happen if these six to seven thousand students should take Jesus seriously." Such a convention is at least a partial answer to the Chinese student who, at the close of a meeting in China

wherein Christians discussed war and revealed their great difference of opinion thereon, said. "I should think the Christians would have settled that problem before they came to convert China."

THE CHANGING CHINESE SOCIAL MIND.

"China is changing." That is a trite remark. Where and how this change is coming is not always so clear. The Harvard Club of North China recently awarded \$100 to Mr. Nelson Nai-shen for a prize essay in which he attempted to show how the social mind of China is being affected by her contact with the West and the existing "prestige of modernness." This change in China's social mind is seen in certain changes in social conduct. Undue readiness to throw over China's past and undue reverence for things foreign in China are pointed out as *undesirable* changes. China has blindly adopted much just because it is new and foreign. These surface changes, however, will not persist. The chief change is in the attitude towards authority. Deep and permanent is the movement from paternalism to democracy. Paternalism has insisted that "government for the people can be a government by the ruler." Democracy differs from this in that it holds that "government for the people must also be government by the people." The end of government—the welfare of the people,—is in both cases the same; the means are different. The growth of the press, popular movements among students, merchants and labourers and the development of public sentiment, are all phases of the change from paternalism to democracy. Furthermore attempts are being made to make the government more representative and more dependent on popular election. There is also "a well defined and seemingly permanent trend toward provincial autonomy and local self-government accompanied by a hope and vague plan that, in the near future, more or less independent units will combine into the united or federal states of China." This movement towards federalism will tend to make the Government depend more on the popular will. The change in the basis of authority is also affecting parents in the home, bosses in workshop and factory and teachers in schools. In each of these social spheres the moving principle is the same, the "governed must have a share of control in the government." It would seem from the above that the greatest change in the social mind of China is the passing from dependence on the group will to a more free functioning of the individual will in group matters. The same thing is true in the Christian Church. The desire that the Church in China shall be directed and controlled by the Chinese Christians is part and parcel of this change in the social mind of China. China is not only passing from the "prestige of antiquity to the prestige of modernness," but also passing from the stage where the individual is

subservient to the group or the nation subservient to external influence. China has reacted to the impact of the West and the new. Now slowly but surely she is beginning to move in her own way and manner. (The essay referred to above was published in the "Chinese Social and Political Review," for January, 1924.)

THE CHURCH AND PUBLIC AFFAIRS.

Mr. K. T. Paul, who attended the Student Christian Federation Conference in Peking in April, 1922, is now president of the All-India Christian Conference. His presidential address to this conference, which is given in the "Guardian," (January 3, 1924) deals with the Christian approach to public affairs and the responsibilities of Christian citizens. He goes to the root of the matter. What he says about India applies almost equally well to China. "Can Christian principles be applied to actual conditions in India?" This is his query. Many are asking the same thing about China. Mr. Paul said, "If the principles of Jesus are too idealistic to be of practical value in this generation, we ought to warn our countrymen so that they may not be following a mirage, as they themselves are at the risk of doing now. They would then understand that the message of the missionary pertains particularly to the individual soul and its next-world interest; and that the ethical implications of the Gospel are all strictly limited in scope." Here is his own earnest appeal. "I would, therefore, earnestly urge every Church, every Christian College and every other Christian organization in the country to make careful study of this question." This is the call of the oriental for the truth. By substituting the word "China" for "India," the following questions are of equal significance for the Celestial Empire. "(1) Are the principles of Jesus really applicable to the practical problems of citizenship in India, if so, what are the responsibilities of citizenship in this town and district, and how are we to discharge them in practical everyday activity? (2) What further are our wider responsibilities to India and to Indians abroad and how is our contribution to be made thereto?" Mr. Paul does not, however, deal with the practical applicability of Christian principles to Indian civic problems only. He also takes up the question of the responsibility of Indian Christians. "They must," he says, "get off the stilted pedestal of rights and begin to climb the rigid steep of responsibility." Then he goes into some exclusive Indian problems. The acceptance of this responsibility is to be shown in service and in a ministry of friendship and reconciliation. Among other things he urges Indian Christians to participate in local or municipal service. He furthermore points out that Indian Christians cannot help in a democratic discharge of civic responsibilities, if they cannot furnish the leadership necessary to take

over duties which the missions are now ready to devolve on the Church; if they cannot undertake the discipline of working with others in ecclesiastical organizations, if they themselves cannot loyally follow the leadership of others and loyally carry out the will of an authority regularly constituted on a representative basis. All this shows that the Oriental Christian is facing his responsibilities and trying to find what he should do to meet them. Mr. Paul ends with an appeal to loyalty to the great Mother—India. This "sacred entity should not stir to any narrowness or exclusiveness." The whole is a most stirring address.

HOW WORLD MISSIONS BROKE THROUGH.

"Is the world getting better?" A partial answer to that perennial question is given in the *final life* of WILLIAM CAREY by S.P. Carey, his great-grandson. (Hodder and Stoughton, London). It is encouraging reading to the modern missionary who is endeavoring to better the conditions in this tortured world. For it shows that both the desire and opportunity to apply Christian altruism have enlarged since Carey forced his way into world-wide Christian effort. The whole mission movement which has come since and largely as a result of Carey's plunge is a movement of freer and fuller Christian life. This very freedom of Christian effort is proof of greater freedom of the Christian spirit—the chief index of improvement. Take the social conditions out of which Carey struggled. It is only 130 years ago. At that time England was trading in slaves. "London papers openly advertised children for sale." The *Krön Princessa*, the ship in which Carey sailed, had a frigate escort against pirates, and Thomas, Carey's associate, desiring to take baggage from Portsmouth to Dover had difficulty in getting a boatman to go because the "channel was beset with pirates." And such was the power of the East India Company, even though under attack, that they could not get permits either to leave England or enter India as missionaries. Note also the religious limitations which held men back. Non-conformists could not become paid officers of state, masters in public schools nor officers in the army or navy. Only slowly did the dawn of Christian optimism, as to the possibility of saving the "heathen" from their brutishness, lift. Baptists, too, were just breaking out of the shell of the rigid Calvinistic idea of preferential salvation: not only were men naturally unequal as to common rights they even lacked the privilege of choosing to be saved. The Church was trying to break through the tough shell of encrusted tradition: fragments of that shell still cling to her. Take again the terms on which Carey took up mission work, self-support and (this was assumed naturally) field freedom and self-control. Not only did Carey support himself he also never returned home. His chief task, after mastering

India's tongues, was to make the Bible available to India. After seven and a half years he produced the Bengali New Testament—"the first people's book" in Bengali. Later visitors to his translation-room found him "supervising twenty-two scripture versions." This book among other things gives a bird's eye view of the evolution of mission organization. At first the field workers were self-controlling and self-determining. Later when workers and finances had increased the relationship of field workers and supporting committee became more "business-like and official," and the centre of authority shifted from the field to the home base. Over this issue the mission split for a while. The younger missionaries sympathized with the "board": the older wished to retain their well-used prerogatives. One by-product was the withdrawal of communion privileges from non-Baptists. The third stage of mission evolution which affects alike field workers and home executives does not appear in this book. We refer to the modern problem of the passing of the control of Christian work in Oriental lands to Oriental Christians. The locating of the fulcrum on which authority in Christian work rests has ever been a burning question. Carey and his contemporaries finally settled their problem and reunited. We shall also settle ours. Christian Missions will find how to give indigenous churches full liberty.

THE FUTURE OF PROTESTANTISM.

The removal of external compulsion in religious belief, and freedom to express one's belief either alone or in any chosen society of like-minded people are the working principles of Protestantism. But how far will this freedom of division go? Is it infinite? Does Protestantism carry within it the seed of its own undoing? Now this interminable tendency to division is due to emphasis on divergent factors. It is the result of a moving away from unifying interests. We are now being told, in some quarters, that another split is due: some call it "another Reformation." We are not yet informed as to whether this new split will be horizontal or vertical. If the former we shall have something like 400 different religious groups; if the latter—two. 400 denominations would make more clamor; they would not strengthen Christ's claim. But since we cannot imagine all *Baptists*, *Presbyterians* and *Anglicans* being yet merged into one group and forgetting their minor and older differences after the glamor and heat of this major and modern one has worn off we do not think any lasting vertical split possible. If those who desire to secure another separatist movement succeed there will be two cracks at right angles. But we have to confess—quite gladly—to being sceptical about this talked-up split finally materializing. We are quite sure it need not, and emphatically certain it should not. We find many people wondering

what it is all about. When Luther attacked indulgences, thus making religion more economical, and then talked about the individual relation to Christ instead of to the Church, he was in a large measure understood. But the majority of Christians do not understand what precisely is the present difficulty. Of course we may go on dividing indefinitely and end finally in the slough of religious anarchy. Now the great defect of all these schemings and talkings of separate groupings and institutions is that they offer no solution to the Christian problem of uniting men in love—unless sectarian apartness is the way to express love. But Christian love and fellowship is not a mode of jumping across difficulties, it is a way through them. This demands intimate contact and understanding. Apartness is a breaking of fellowship not a method of making it. But now what can we do? Shall Christianity in China be a disintegrating or integrating force? China is breaking up. Shall the Western Christians in China increase the breakage by driving new wedges into China's religious life? We dare not! That Christians should differ in opinion is easily understood by the Chinese. But that Christians cannot join hands and work together even though they differ may be taken to mean that love for Christ has apparently no more power than love for Confucius. But *what* can we do? Stop trying to magnify differences. Some of them are real enough; but many are imagined or distorted visions of varying modes of thought. Holding up differences never solved them or brought unity. It is Christlike understanding and spiritual sharing we need. If we were to lift the emphasis off of our "differences" and put it on our likenesses or into an attempt to understand our likenesses we could produce a much longer list of things—vital things—in which we agree than some imagine. Then with regard to the things whereon we differ we can tell them to one another in love and patiently wait. We all begin with a personal relationship to Christ and God. From that we may work out to the many things—social aspirations, spiritual experience, and deep realities—for which we are working together. The greatest definition of men's relation to Christ is co-operative sharing and neighborly loving. If we live up to our likeness to Christ our differences will take their proper place.

"DOES WESTERN CHRISTIANITY REVEAL JESUS CHRIST?"

With the above words Mr. Charles DuBois Hurrey, a Secretary of the World Student Christian Federation, concludes a series of eleven articles in the "Student World" of January, 1924, nine of which are written by students from non-Christian peoples now studying in universities of Europe, America or Asia. These students frankly express their opinion of Christianity and its relation to their own religions.

They look at Christianity from the vantage point of the highest ideals of their own religions; they overlook to some extent, as many Christians often do, the gap between the ideals of which they speak and many actually existing social conditions. But generally speaking, the adherents of non-Christian religions have not laid as much emphasis on the universality of their religions as Christians have done for Christianity. Furthermore these non-Christian students approached the problem from the viewpoint of the parallels or similarities between their religions and Christianity. To deny the likenesses they claim will not, of course, make any more evident the distinctive features of Christianity. These writers are very little interested in any of the subjects over which controversy is at present being waged amongst Christians. They see clearly the real significance of Christianity. They put their finger on the real difficulty—the disparity between the loftiness of Christian ideals and claims and the personality of Christ, and the practice of Christians at home and in their relations to non-Christian peoples. In the latter case it must be remembered that the international application of Christian principles is mainly a matter of the treatment of tinted people by white people. Of the supreme idealism of Jesus and his perfect practice thereof, these frank critics of Christianity are all convinced; but they note the failure of Christians in the zones where men meet as members of a common world and look for that recognition of spiritual equality for which Christ stood and which Christians claim to give. The Christian claim to spiritual oneness in Christ is largely negated by Christian division in fact. They cannot see how one faith in one person can produce and be expressed only through numberless separate, and often conflicting sects. One claims that this divisibility is due to lack of clarity and ambiguity in the Christian records. A Chinese student says, "Christianity is not master of its own fate; it goes where it is led." The great war is given as proof of the absence of Christian spirit in the modern world of Europe and America. Another claims that the Christians are the readiest to defend existing evils, such as industrial exploitation and war. Racial arrogance is mentioned more than once and given as a proof that Western Christianity is only skin deep. These students admire Christ but are sceptical about the genuineness of the Christian claim to follow Him. We need to turn our attention away from controversy towards the problem of removing the gap between Christian ideals and Christian practice. The only door into the modern heart of the non-Christian world is, through the door of Christian brotherhood and international friendship. The non-Christian world declines to listen to us until we have proved that we mean what we say. They want the real Christ not a western notion of Him.



The women relatives of the Mongolian Bride carrying in the ceremonial bow and arrows, armed with which the groom comes to "steal" his bride.



The Mongol Minstrels at the Wedding.



The Bride and Groom with Miss Hulda Wiklund.



The bride's father inviting Dr. Eriksen into the guest tent. (Note the method of roping on the felt cover of the roof to prevent its being blown off in high winds.)

Scenes from "The Marriage of a Mongol Prince."

The Marriage of a Mongol Prince

TOLD BY MISS HULDA WIKLUND

WRITTEN BY W. R. STEWART

IN olden times the Mongol youth mounted his charger and rode over the country until he found the maiden of his heart's desire, then with her consent, or sometimes even against her will, he carried her off to be his wife. While this practice is now out-of-date, the Mongolian wedding ceremonial still retains in its symbolism much of this old romantic idea. Although weddings are now arranged years beforehand by the parents through intermediaries or middlemen as they are called, still, the bridegroom early in the morning of the day of his marriage, starts off on a young, spirited horse, richly caparisoned, to bring home his bride. He and his attendants make a beautiful sight, robed in their bright-colored garments of silks and satins, as they gallop their sturdy horses over the rolling country with its lights and shadows.

We were thrilled with the exciting news of an approaching wedding in the official circles of our district of Mongolia. The Amban (Governor) of Charhar, had sent representatives to the second highest official of the *somme* (county) of Gulchaggen, to request that the latter's attractive daughter be given in marriage to the second son of the Amban. When investigation showed that the young man was a youth of good character and personal attractiveness, the match was consummated. One day the maiden's father came to consult me. I had nursed him through a very serious illness some months previously, since which time we had been very good friends. I could scarcely restrain my enthusiasm when he urged me to take a leading role in the marriage ceremony; for I realized this would give me the unique experience of being the first Western woman to witness from such a point of vantage a wedding in Mongol official circles. The young lady's mother had given birth to a son some months ago and in accordance with the usual custom the lama (Mongol priest) had pronounced her ceremonially unclean for a period of two years. This meant that she could not leave her home during this time for any social function, so the official asked me to take his wife's place in the impending ceremony.

My heart bled in deepest sympathy for this girl of seventeen whose life was being bartered away without her consent or knowledge; for in order to carry out the semblance of the ancient order, all these preliminaries are carried on with the utmost secrecy. The first suspicion which

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the girl had of her approaching nuptials was when the women servants of her home busied themselves with an unusual amount of sewing, making up rich garments for her; for her parents were people of wealth. But still she was kept in ignorance of the date of her wedding and even of the family into which she was to be married. Then came invitations from her relatives for her to make them a visit; for the bride must be away from home during those last days of great preparations. Fearing to offend the disappointed ones, if one of these invitations was accepted, the parents cut the gordian knot by having the young lady come to us at the mission station. The young woman now sensed that her doom was about to be sealed, and it was a most unhappy time she had with us, filled with fearful forebodings. On the wall of my room was a picture of our missionary group before which she stood in meditation. Finally she turned and asked why certain of the number were not married. When told that they remained single at their own free will, she sighed and said, "How blessed must be the lot of you foreign men and women."

While the bride was away, feverish activity was going on at her home. Her relatives had ridden in from far and near, and threw themselves with enthusiasm and frolic into the erection of the big tents for the ceremony and into the preparations for the great feast. When all was in readiness, by the evening of the second day, a trusted near relative of the bride was sent to fetch her. I rode along with her. As we reached the crest of the hill overlooking their ranch we saw all the new tents pitched, and the girl burst into tears at the sight as it was borne in upon her that the hour was at hand when she must leave this childhood home. As we drew near the settlement, the women came out to meet her, and one of her intimate girl friends advanced and covered her head with a heavy blue veil as she got down from her cart. She and I were led into the tent specially prepared for us to spend the evening. Here she wept long into the night, while her relatives and friends were feasting. Some came to comfort her, telling her this was the lot of all women, and assuring her that her fortune was to be better than their own; for she would have everything according to her wish, whereas they all had to labor hard. This was a hint as to the rank of the family into which she was to marry, though still she knew not who her husband was to be. But with these condolences she would not be comforted, and refused to eat or drink. After a trying night, we were awakened early in the morning by a troupe of seven of the bride's girl friends, who came to weep with her. Tea and cakes were brought in that we might refresh ourselves.

At nine o'clock in the morning there rode up the bridegroom and his cavalcade, who had come from his home twenty-five miles away.

They made a stirring picture as the company of twenty men rode up mounted on their fine steeds, the saddles and bridles of which were ornamented with silver and decorated with red silken tassels. The bridegroom rode a splendid white horse. On the trappings were riveted silver coins. The bridegroom's father did not come in person, but was represented by prominent officials. The bride's relatives advanced to meet and welcome the party and escorted them to the tent of ceremony. All parties were careful to advance in the order of their rank or age, and there began a friendly scrimmage between the notables, each insisting that the other take precedence. After ten minutes of polite reticence, the leading official of the bridegroom's party was prevailed upon to enter and he was followed by the leader of the bride's company; then in alternation, with much holding back and courteous insistence, all were finally ushered in, and the feast was served. When all had partaken of the food and liquors, the spokesman for the bridegroom's party, whose tongue has been loosened by the good cheer, made a grandiloquent speech as the consummation of the negotiations between the two families. But it would not do for the bride's family to show too much eagerness in yielding, so for half an hour the similitude of reluctance is kept up and the bargaining gone over once again, until finally all is settled with the presentation of hatyks to the highest officials of each party. (Hatyks are blue or white silken strips, thirty inches long by ten inches wide, used throughout Mongolia in all ceremonies to pay respect or to seal bargains.)

The contract sealed, the women of the bride's retinue came to fetch her. Still heavily veiled, she was decked out in a bright red cape. On her head was placed the heavy network of silver and coral chains. These hair ornaments are worn by all married women in Mongolia. They are the gifts of their husbands at marriage. (In this case this head-dress was loaned for the occasion, as it had been decreed by the bridegroom's family that this bride was to be dressed not in Mongol, but in Manchu style.) Reluctant and tearful, she was carried along by the women, her girl friends clinging to her skirts and retarding her progress, all the while making loud lamentation for her. Before being presented to the company, she pauses at the door of the tabernacle. Here a bowl of milk is offered to her, from which she drinks, thus testifying to her purity. Entering the tent, the bride had her first opportunity to steal a covert glance at the man into whose hands she is to be given and on whose treatment of her the whole of her future happiness so much depends.

The bridegroom, because of his youth, was one of the last to enter the tent and had been standing much of the time in the presence of his elders, not sharing in their feast, although it was held in honor

of his wedding. He now became the embarrassed center of the ceremony as the women of the bride's family strip him of his outer garments and put on him a fine new outfit, including new boots, thus signifying their acceptance of him into their family clan. This feature concluded, the bridegroom and his followers retire from the tent. Before he can mount and ride off, he is caught by the women folk who gird him with his ceremonial bow and arrows which had been brought by his party, but had been taken from them and placed above the door of the tent during the feast. The bridegroom's company then rode away to his home.

Then the men relatives of the bride came for her. Meanwhile her girl friends gathered around her to prevent her being carried off. In some cases they sew their own dresses to the belt of the bride, so that she may not be separated from them. But the men loosened the bride's belt and lifted her out of it, leaving the disconsolate friends vainly clinging to it. These girls are now shut up in the tent, while the "unbelted one" as she is now to be known, as she takes her place among married women, is lifted upon her horse. The women were weeping and wailing and raising such a hubbub that the horse became frightened and reared and plunged, but the bride had to sit her saddle for an instant at least, after which she was taken down and placed in her official cart. Here I had to take firm hold on her, else she would have thrown herself out. A company of seventy of her people, including ten women, then escorted her to her new home. It was a long five hours ride in the springless wagon. Frequent stops were made to partake of the tea and other refreshments brought out by the people of the Mongol settlements which we passed. The bride was irreconcilable and wept for half the journey. At last her aunts, fearing she would become sick, stopped the caravan, had her alight, and insisted that she must control herself. When within half a mile of our destination, we came up with a camel train, which had been sent ahead from her home the previous day with her trousseau. Here the whole company paused to take refreshment and to reorganize for the grand entree. At this point the bride again mounted her steed; for she must ride horseback to her new home. She was supported by her two middlemen, one on each side.

As we approached the bridegroom's home, his two middlemen mounted their horses and came to meet us, and escorted the bride to her new residence. They dismounted before a rug which was spread outside the gateway of the yamen. The womenfolk of the bridegroom's party met her here and the two leading ladies supported her as she walked up the rug toward a table, behind which were standing the bridegroom and the chief official. The latter stood on the righthand

side, the place of honor; the bride being escorted to the mat on the bridegroom's left. Then the official lifted a large silver bowl filled with milk, having a piece of butter floating in it. This was held up toward heaven, which was thus called upon to witness that the bridegroom's family received this woman with pure and faithful hearts. Then the bride drank from this bowl of milk, just as she had done during the ceremony at her own home, signifying afresh her purity and faithfulness. Next, the bridegroom and the official, but not the bride, knelt upon the mats on which they were standing, and made obeisance to heaven.

The maiden was then led away to the bridal tent which had been newly erected in the courtyard. Here were assembled the honored guests connected with the bridegroom's family, waiting to receive her. To each of these men and women she presented the silken scarf or hatyk and a small mat used at weddings. The father-in-law, the amban, and his wife were honored by a visit in their private quarters. The bride, escorted by the two principal women, went up to her new parents and bowed down before them. The mother-in-law presented her with the Manchu head-dress which thereafter she was to wear on all ceremonial occasions, while the father-in-law made presents of jewelry, horses, etc. My charge was now allowed to retire to her tent to rest, while the balance of the company went off to the wedding feast. Before this was finished, the bride went in among them and presented hatyks to each of the guests, bowing low to each one. She was accompanied by her older sister-in-law. In the evening there was another big feast. This lasted from ten until two o'clock in the morning. To this the bride went from time to time to serve the guests with small cups of ceremonial wine, making obeisance with each presentation. Mongol minstrels, playing weird instruments, chanted three of their ballads during the intervals between courses.

As I was not familiar with the intricacies of Mongol wedding custom, I was now substituted in the bridal tent by a woman relative of the bride who remained with the couple that night. It was the duty of the bride to arise the next morning in time to serve her father-in-law and also her brother-in-law with their tea and cakes. This was repeated the first three days of her residence with them. On this first morning her hair was carefully dressed and the new head ornaments put on, and she went forth for the first time unveiled.

That afternoon at two o'clock another great banquet was spread, musicians and wrestlers were brought in to amuse and entertain, while the bride once again served wine to the guests. Then came the moment of sad parting when her own people started back home. There was much weeping as her women relatives came to bid their loved one good-bye. She sought to go with them, but her new relatives held her back.

The most prominent woman of the groom's family seated the bride on the bed and put two stones on her skirt, one on either side, and in spite of her entreaties, she is left behind.

For twenty-three days the wedding festivities are kept up at the governor's yamen. Guests arrived from time to time to pay their respects, and all were urged to spend at least a night, when feasts were given in their honor. On the third day, according to Mongol practise, the bride's father would be expected to attend the celebration. As a near relative had recently died, and our official friend was in mourning, he sent a high priest as his substitute. This lama brought with him from her home three sheep, dressed and cooked, as provisions for the bride, and as evidence that she was not dependent on her new home for sustenance. These sheep she turned over to the servants in the new household, thus showing her willingness to henceforth trust them with the management of her affairs.

My three weeks' stay in this home gave me a splendid opportunity to see the inside working of the Mongol official life. The governor and the other new friends were all most courteous to me. I was overjoyed to see how congenial were my little bride and her husband, and to learn how thus early they were planning for their future home. We hope and pray that it may become a Christian one, though at present none in either family are Christians. With a party of our missionary friends, who came on the last day of the festivities, I went back to the mission station. The next day the bride and groom came back to her father's home, overjoyed that she had permission to make her parents a month's visit. After three more days of feasting, the bridegroom returned to his home, to prepare to go down into China to complete his education.

My Viewpoint Regarding Concubinage in China

By a Chinese Woman

Translated by Z. K. ZIA

MENCIUS said, "The basis of a nation is the family." That is to say, a nation is made up of its families. But the Chinese family is organized very confusedly and lacks definiteness.

According to the Li Ki, the emperor may have one queen, three wives, nine royal concubines, twenty-seven ladies in waiting, and eighty-one royal women. According to the White Tiger Encyclopedia a high official is allowed one wife and two concubines, and a scholar one wife and one concubine. This system has been in vogue from

the Chow Dynasty down to the present time; the people, especially the notables, have become habituated to it. Men look upon the possession of concubines as the privilege of the elite. And what is worse, Chinese women themselves are willing to be regarded as slaves. They are subservient. For the last four thousand years this bad habit has brought suffering to our nation and its families. The evils resulting from concubinage are no less than those brought about by a wild beast or a tornado. They are probably more damaging even than poisonous gas, the use of which is forbidden by international law.

To my knowledge, those who can live comfortably have as a rule (five or six cases out of ten) several concubines: those who are poor admire those who can thus afford to buy concubines. The poor feel it an adverse fortune to be deprived of concubines. It is thought that for the poor to possess concubines means to enjoy a blessed marital life. They do not know, of course, that in those rich homes where there are concubines, life is a veritable hell. Such is the tragedy of concubinage!

The reasons for this bad habit of concubinage are as follows:

1. The unsatisfactory marriage system: The Chinese used to get engaged through middlemen or middlewomen and on the consent of their parents. The young man and woman had no voice in the matter. In some cases, the marriage contract had already been agreed upon when the parties concerned were still in their mother's womb. How can we get satisfactory arrangements from such a marriage custom? No one knows whether after marriage the couple will like each other. Still whether they can get along or not they have to make the best of it. There is no other way! They can only suffer the wrong thus done them by their parents. For instance a very ugly woman may marry a very good-looking man, or a very old man marry a very young girl. Once married, they must drink the cup of bitterness all their lives without any compensation. The only compensation, if any, is for the man, and that is to get a concubine.

2. The needs of domestic service. Rich families, though they are able to have servants, prefer concubines; for servants are not always agreeable. Concubines not only render better service but are on hand all the time. When guests come, concubines can be used as entertainers also. But the more general aim is to have them serve.

3. The necessity of perpetuating the family. "There are three ways of being unfilial," said Mencius, "the greatest of these is to have no successor." That being the case, a man who is above forty and is still without a son will take a concubine as a matter of course. He will not wait much beyond forty, for fear of age preventing him having a son. A man without a successor is looked upon as a joke. His lack

of heir may be taken as proof that his ancestors have done something immoral. Hence the importance of taking a concubine.

4. For the sake of ostentatious display. Members of parliament, high officials, rich merchants, and the descendants of aristocrats, are not content with luxurious food and clothing. They do not rest satisfied until they have brought home some good-looking girls as concubines: some of them have four or five. They take those pretty girls to social functions and to parties for purposes of display. It appears as though these men think the more concubines the better.

Not one of those four reasons is justifiable. They are all against the divine law and the ethical code. God (天) makes man and woman equal. For each concubine a rich man gets, one poor man is deprived of a wife. In order that one selfish rich man may debauch himself, one or more poor men have to go through life without mates. That is the most unjust thing in the world.

The evil effects of concubinage are as follows:

1. Financial waste.

We ought to live within our income. But when one has concubines he will have a large family and many children. His expenditure will thus be several times more than he can handle. Even if he is rich his wealth will eventually be reduced to nothing.

2. The loss of one's chance to establish himself. The best time for one to establish himself is during his thirties and forties. Now if he indulges in passion, he is not only wasting his time and energy but he actually throws away his chance of a worthy life. It is a pity to devote one's most useful manhood to domestic trivialities!

3. The loss of one's balance. Generally speaking, a man has sane judgement toward society and his family affairs. Nobody can fool him. But when he has one or more concubines, his attitude changes, though his knowledge or education may still remain the same. His management of affairs loses the sane touch. All he does is to attend to his concubine or concubines. His brain is full of the "concubine" idea. He loses his balance.

4. Ill-feeling in the home. A normal family should have ineffable happiness. A normal family is a happy family. But when a man has a concubine, his love for his wife lessens. He loves his concubine more. His wife cannot stand it, and will of course become jealous. The children, loyal to their several mothers, will quarrel. They will also develop ill-feeling toward their father. No good will come out of such a family.

5. Lowering of the moral standards of the family. Concubines are generally void of high ideals. Their behaviour is light, and their dresses

are generally so designed as to appeal to their men's sensual nature. The children will see and imitate this. The result is that the children eventually become bad men and women.

The above are the evils affecting the man. The concubines themselves also suffer inestimable wrong. I am not going to give a detailed account of the evils brought on concubines. When a girl becomes a concubine, she loses her personal integrity. All rights are denied her. She is bound to and by her man. Her chance for enlightenment is gone. Her soul is imprisoned, and her body ruined. Why does not the Republic of China do something to reform these evils?

During the last part of the Ching Dynasty a decree was issued, forbidding officials to sell slaves and maids, but not forbidding concubinage. The reason is obvious—the high officials all had concubines! They were unwilling to set a good example themselves. They thus made the decree ineffective. This is a great pity! The Republic has now been established thirteen years. Democracy stands for the equality of men and women. We naturally expect that many people will openly advocate the abolishment of concubinage. According to my humble judgement, one who gets a concubine should be punished by law, and sentenced to a very long imprisonment, (i.e. as for a crime of the first degree). We must also open more schools for girls, and help them understand propriety and righteousness. They will thus become unwilling to lead the life of slaves. Then nobody will dare to buy concubines: they will not indeed be *able* to buy them. Such a state of things does not depend upon law alone. Proper education will create an atmosphere unfavorable to concubinage. Not until then shall we be at peace.

The International Union of Religions

DONALD FAY

DURING the last few months the country has been aroused by the so called "International Union of Religions of Six Sages."

Any one who has studied this movement will readily see that it is a cult mystical both in purpose and practice. There is nothing scientific in it. Some years ago a man travelled through Szechuan to win people to his way. He taught that by meditation one could rid oneself of the need of food and medicine and avoid death. In other words he was trying to induce people to seek health and life by meditation. This required that one sit in a quiet place and meditate with folded hands, very much like a Buddhist does. After a while, it was said one's body would be shaken and both hands would move around

the whole body. By keeping on doing this from time to time the three goals might be realized. It was, moreover, a secret movement.

Tang Huan-Chang, the leader of the present movement, was a pupil of the above person. Tang took his practices over and enlarged upon them. For the purpose of uniting all religions he tried to study every religion in the world. At one time he was a member of the Methodist Church of Chengtu, where he learned the Bible. He also studied other religions in order to interpret them in a way to suit his plan of unification. He claimed to be the seventh religious leader in line with Jesus, Confucius, Laotzu, Buddha, Mohammed and Moses. He also claimed to be the very Messiah who is expected to come to this world.

When the time was ready for spreading his propaganda, he utilized his teacher's method of meditation to attract people. Any one who intended to join the movement had to give a little money to buy food for the god. Such a one was led to the place where they carried on their practices and was told that the centre of the forehead is the throne of God. Thus every time he sits down to meditate he must concentrate all his thoughts on this place. Very soon his whole body would be shaken. This, the first step, is called the "refining of fire." It is to check the passions. When the first step has been mastered the second step is taken called "refining the soil," because it is thought that all food comes from the soil. If they can refine the soil then they can do without eating anything. As a test the candidate had to pass an examination by eating certain poisonous things such as centipedes and snakes. These were really flour imitations. This was done to test the candidate's faithfulness to the movement. One friend, a Christian, told me that he tried to take this second step but refused to eat such things. He made no further progress. If one succeeds here he may be taught fasting. After fasting a certain time he takes the third step, "refining the water." This refining of the water is, as nearly as I can make out, to turn it into steam and air. Thus the body becoming vaporous cannot be confined in the grave. There are about ten such steps in all that one has to take before he becomes a real saint, fairy or angel.

Along with this practice of meditation this leader tried to interpret the different holy books, so that he might harmonize them as regards religion. I have read several of his interpretations. They interpret in a superficial way only. He has picked out literary terms from the Bible, for instance, to support his practice of meditation, his assertion of himself as the seventh religious leader and as a basis on which to foretell a coming disaster. Anything which he could find in the Bible he thus took and applied. He called his interpretations the "Inside of the Gospel."

It is interesting to note some of his interpretations of the Bible. He says the centre of the forehead is the place where God and Jesus is. There is a cross there. The horizontal and vertical bones of the nose and eyes indicate the Cross of Christ. The two eye-balls are the two thieves who were crucified with Jesus, one seeing evil and one seeing good. He says also that the centre of the forehead is the capital, Jerusalem, in Chinese "Ya-Lu-Sa-Len." The "Ya" means Jehovah, "Lu" means road, "Sa" means scatter, and "Len" which means cold, should be red-hot, because it is the place of fire. So he changed "Ya-Lu-Sa-Len" to "Ya-Lu-Sa-Zai" (hot). Most of his Bible interpretations are like this. He declared that after he had interpreted all the holy books, he would open the seventh seal, according to Revelation, and then would be the coming of Christ.

But before Christ's coming he foretold a big calamity which should appear everywhere on earth. Probably he overheard the conversation of some astronomers to the effect that there would be an eclipse of the sun this year at which time it is common to foretell disaster. He published pamphlets to announce the date of this calamity, which he set on the middle three days of the Chinese eighth moon. He himself devised remedies to avoid the disaster. He said there would be disasters everywhere in the world, except in Asia, because most of the religious masters were born there. Or if there were any disaster in Asia, it would probably not be in China because China has more religious masters than any other country. If however there should be any disaster in China, then it would certainly not be in Chengtu, because HE (Tang-Huan-Chang) would be here.

However we can not clearly understand the heart of the movement unless we go a little farther and study its psychology. I see no other motive than the desire to take advantage of the present unrest in the country to create excitement, gain some fame and a fat purse. The people of China are living in a period when the old moral standards have gone and the new ones have not yet taken firm hold. Modern education is taking away old superstitious beliefs, especially among the educated class. People are reaching out after something which will satisfy them. The men of this movement saw this opportunity, seized it, and offered the people an easy way of salvation. They have tried to make themselves known throughout the whole country. It is said that they persuaded the "big heads" or great men of the country to give to their cause, and that they made a big fortune.

They took over the Christian prayer and the way of praying of other religions and remade them for their own use. These suit every kind of people, both educated and uneducated. Another method used was the interpretation of holy books as a means of interesting the educated

class only. Their interpretation of the holy books is not like gnosticism, which was a philosophical interpretation; it is a literal interpretation. It is similar to gnosticism in that it emphasizes the spiritual side. Like the gnostics they claimed that God is absolute spirit. The power of matter is broken by ascetic living. In other words they tried to interpret the books on their surface and from their literal words and phrases, but in a different way from any former interpretations. This naturally attracted the educated class, who are tired of old and of oft spoken interpretations. It was the newness that attracted their minds and attention, and not a real liking for the doctrines. This is seen also in the enthusiastic way the educated classes study Buddhist and Taoist books. They are willing to accept anything new or different. It was by thus knowing the mind of the educated class that they got their attention. In order to create big excitement among the people and get them into their movement they taught the millennial hope, based on the presentation of the Apostolic Faith Movement. It is their belief that there will be eight great disasters in eighty years. During this period Jesus will come. This coming is not bodily but spiritual. He is really here now. Those who believe in Him will be saved from these different disasters. Those disasters are to warn people to repentance. After eighty years there will be the millennium and then there will come the great and last calamity which means the end of the world. Those who believe in the leader of the movement will be saved through his prayers for them. I remember that after his flight, according to a local paper, a letter was written to the Governor, saying that he had prayed God for Chengtu, that there might be no disaster there in the middle of the eighth moon as predicted for elsewhere. They put this hope and their statement of the coming calamity and its preventives, in such a vivid way, that people could not help following their teaching. Easy belief and easy escape are the things that draw people to believe in the millennial hope. I was told by a friend in the post office that they had often gone to the post office to send money to other places for their followers to spread the doctrine. Letters also were widely circulated about the coming calamity. Because of the fear of riot and rebellion, as a result of the prophecy "that white-robed angels would appear" to preserve peace, the leaders were forced to disappear. The excuse given on the part of the followers of the movement for the non-arrival of the calamity was that the people repented by earnestly preparing food for the time of calamity, as the people of Nineveh did when that city was not destroyed because of repentance.

It has been said that Christianity has been greatly affected, but I am of a contrary opinion. It is true that quite a few Christians were converted to this movement, but they are people who are either

uneducated or half-educated and who look for an easy way of salvation. There was some tendency against Christianity as the result of this movement. But this was not great. Though they quoted passages from the Bible to verify their beliefs, their prophecies did not come true and so the confidence of the people in Christian teachings has not been lessened.

There are other similar religious movements in West China. One is called "Tung-San-Huei". Its purpose is to lead people to be good by means of contemplation. There is another movement which is named "Min-Teh-Huei" whose aim is to study the old Taoist books. It was started by a General and is widespread throughout Szechuan. It is more ethical than religious. Quite a few educated people, old scholars, have grouped themselves together to interpret the deeper books of Buddhism. A similar movement is under way among Confucianists. As a whole these movements have no great influence upon the people and they do no harm to the country.

Let me conclude by saying that there is something here which is serious for Christianity if it is to get a strong hold of China. We need to know why these Christians left the church to join these movements even though the number doing so was few. The fault belongs to those Christian preachers who are ignorant of the good teachings in other religions. For them there is in all the world only the Christian Bible, and there is nothing else in the world which may be taken into consideration as of any worth. But they forget that if we reject the good teaching in their books they in turn will despise that in ours. Christian teaching will not be acceptable unless the truths of other religions are used in presenting it. Religions differ in name, but much of the teaching in them is similar. Let us lay stress upon the unity of truth instead of the differences of religious cults and denominations. We are glad that these people zealously sought the truth. Though they went wrong their hearts are right. It is our duty to lead them back to the right way. One of the strong followers of the movement came back to Christianity after a few years of prodigal experiences. We are trying to get him to bring these other wandering sheep back to our Lord. It will be a great success, if we, as Christians, can guide them back to the ineffable light of Christ.

Let us take this as a challenge and not be afraid of this or similar movements. There is no need to fear contemporary and superficial movements such as this "International Union of Religions of Six Sages," nor even revolutionary movements. Let us hold fast and stand firm because our Great Captain directs the boat and the passengers to the longed for and unparalleled destination.

The Confucian Civilization

The Confucian Theory of Moral and Religious Education and its Bearing on the Future Civilization of China

Z. K. ZIA

(Continued from page 103, February, 1924, issue)

e. "A Social Theory of Religious Education."

PROFESSOR George Albert Coe has lately written a book entitled *A Social Theory of Religious Education*. This idea does not seem to be new to the Confucian school. Many a Confucian scholar in his teens commits himself to the task of "saving the world." The saying that a nation's fall or rise depends upon its scholars is axiomatic. Professor Coe makes the aim of Christian education read like this: "Growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein.*" The Confucian theory of education puts the "world" in the place of "God" as given above. This difference while great is the only one. The Confucian school aims at the State of Jen just as much as at the Man of Jen. The ideal society is never lost sight of. The common understanding that China is an example of social stagnation needs a word of explanation here.

I do not pretend to defend the thesis that China has not suffered social stagnation. Perhaps China did not know the laws of progress, as Dr. Kuo well shows in his book. But we must know that, so far as social institutions are concerned, there has been no stagnation. China has well organized social institutions. And the Chinese family is one of the strongest institutions there is, in spite of the practice of polygamy or concubinage. Polygamy, as I understand it, was never advocated by Confucius; the reason why he did not definitely condemn it is not known to us. Perhaps, as Confucius had a dim conception of God, his philosophy of love would naturally be defective. Confucian education never neglected the social aspects, and the so-called stagnation of China may better be called its social solidarity. The Chinese have never lacked social consciousness. The Confucian theory of moral education could never have been too individualistic. Indeed any one who wants to call Confucianism a religion has nothing upon which to base his contentions except the social aspects of religion. The Confucian formula, "Pay due respect to the gods, but keep away from them" is another way

* Coe, *A Social Theory of Religious Education*, 55.

of saying "Give the gods a social call, but do not enter into a personal relationship with them." Rituals, externalism, and the social aspects of religion are emphasized; communion with God, inspiration, vision, faith and hope are left untaught. There is in Confucian thought no forgiveness of sin. There is no new birth, no conversion. Sins are social; the forgiveness of sin depends upon not committing it again.

We may safely infer that had it not been for the Confucian love of a balanced life, the social theory of Confucian education would have made Confucianism identical with statecraft. When the aim of education is toward society, individuals are likely to be neglected.

The fear is not that we have too much socialization, nor too little. There is no such thing as an unbalanced life in the genuine Confucian school. What is defective in the social theory of Confucian education is standardization. The Confucian ideal state is a matter of the past rather than a matter of things above. The standardization of Confucian education is that of man, not of God.

3. SHORTCOMINGS AND REMEDIES.

There is not much need for me to discuss at any length the shortcomings and remedies, as I have already pointed them out here and there. However, we may offer a few suggestions in the light of the modern revival of learning in China.

a. As to content of teaching.

The modern tendency is rather discouraging. Chinese students are evidently more interested in sciences and modern studies than in the ancient Kings and the Confucian classics. I want to call the attention of my fellow students to the fact that it would be a great calamity if we should decide to discard the sacred books of the East. We cannot afford to throw overboard a book like the Confucian Analects, which Samuel Johnson described as "a rain of sententious and pungent epigrams, a flood of gnomic wisdom, a mastery of compact phrase, condensed experience, and keen adaptation."

What is lacking in the Confucian books should, however, be supplemented. There is nothing fundamentally wrong; but there is not enough. Of course we may not strictly follow teachings which fit a despotic age, and are not applicable to our own age. In the main, we fail to find anything degrading or wrong in the Confucian teaching. There is need of a helping hand, not a whipping cord.

Confucian education is essentially moral. Education must include industrial and manual aspects. We do not find chemistry, physics, or even banking, in Confucianism. To construct an economic theory out

of Confucianism is to extract a by-product and throw away the main essence. Confucianism has a place in our curriculum, and must be taught to the Chinese youth; but on the industrial side Confucianism must be supplemented by modern sciences, and on the religious side Confucianism must give place to the best religion in the world. For the writer, Confucianism has to give way to Christianity so far as religion is concerned.

b. As to methods of teaching.

We must not think that the Confucian school has no pedagogical methods. As I have pointed out already, Confucius himself knew how to teach. The point we want to make is again of a supplementary nature. As the Confucian school has been rather deficient in psychology, modern contributions made by psychologists must supplement the old Confucian methods. While I do not want to condemn the Confucian school for using a method of suppression, I must point out that the Chinese students need more freedom and fuller expressions of their thoughts and life. Methods fall short when they become too methodical. Methods that were suitable for those despotic ages must face a radical revision. Methods that were devised for a "play safe" policy are never ideal, but always bear a taint of compromising mediocrity. In a general way I plead for more freedom and a more liberal education.

c. As to the educational system.

While Confucius had a world-wide outlook, his age was saturated with petty provincial aspirations. Confucius never carried out his programme, much less set up an educational system. We have no way of knowing whether Confucius had any educational system that we can criticize or possibly adopt.

I want to point out here that education must be supervised. We cannot afford to let it drift, as was often the case during the dark ages. Education must be national. A national system with international intent must be set up in a nation which seeks the recognition of the great nations on earth. Confucianism should be taught all over the nation as ethics, science, or even economics, as some evidently are advocating. But we must hold on to the principle that religion and statecraft must no longer be mixed together as has been the case in the past.

To sum up, my suggestion is, in one word—standardization, standardization, and standardization. As to content, we must lift up the old Confucianism to the higher standardization that I believe Christianity gives. As to methods, we must revise the old and adopt



Some of the guests and children of the encampment at the "Marriage of a Mongol Prince." The bride stands between her father and mother.



Dr. Eriksen, a Missionary in Mongolia, on a hurry-up call in winter. The thermometer registers thirty degrees below Zero. His sphere of influence extends over hundreds of miles.



The Head Lama, on his throne-seat, overseeing the Annual Devil Dance.



A lower order, living Buddha, worshipped as a god by the Mongols. He is a man of commanding personality. Note his scriptures on the table before him, and his home in the background.

some new, thus standardizing and unifying. As to our national system, standardization is just as essential. Education has been local and provincial; now we appeal for a unitary education, which means the process of standardizing. Let us adopt one policy, one curriculum, one aim. This can only be achieved by men and women who have a spirit of missionary propaganda and have experienced a deep religious conviction. The educationalist's task is nothing less than co-operation with God our Heavenly Father.

CHAPTER IV.

THE PRESENT-DAY OUTLOOK OF CHINA

(Moral, Religious, Educational, and Industrial)

We have dealt with the spirit of China. We have pointed out what I believe to be the heart of the Chinese tradition. We have also pointed out the good as well as the weak and defective spots of Confucianism. In order to construct a programme for a future civilization, we must revise our "price list"—the basis of which procedure is to be found in what the real spirit of China has been and what the present outlook is.

Where does China stand to-day? This question is a difficult as well as a very vital one. There have been various theories and views concerning this question, and I shall present a few of them.

John R. Mott, in his book *The Decisive Hour of Christian Missions*, has this to say concerning the present-day tendency in China: "In China the enormous spread of government education, usually anti-Christian, is rapidly producing a class of intelligent objectors to the Gospel. Until recently most of those opposed to religion were ignorant, and it was comparatively easy to meet their difficulties. But now 'Science without Christianity' is the watchword of many students. The aspiration for new learning seems to be fixing the minds of the Chinese upon the materialistic aspects of our modern civilization. They accept quickly the agnostic explanations of the universe, and are apt to receive the impression that religion is not necessary to the life of the nation. When through the study of science they see the folly of their old superstitions they will give them up, as they are by nature an eminently practical people, and, unless influenced by Christianity, will be apt to put nothing in their place." *

Soon after Mott's statement in the year 1910, there was a similar declaration by Dr. F. L. Hawks Pott, President of St. John University at Shanghai, in the year 1913. In his book, *The Emergency in*

* Mott: *The Decisive hour of Christian Missions*. Pp. 47, 48.

China, we find the following: "*Point of crisis.* The criticalness of the times is an inspiration. The old civilization is declining, and with the influx of Western ideas and principles there has come a period of transition. The danger is that they may accept only what is bad from us and reject what is good. Successful materialism may obscure the hoary wisdom of their own philosophy. Now is the time when they need to learn of the spiritual and saving power of the religion of Jesus Christ."

Greatness of Opportunity. The greatness of the opportunity is inspiring. In the days of the beginning of Protestant missions in China, progress was so slow that it appeared as if the task was hopeless. In recent years a marvelous change has come. China has been opened up, her barriers of exclusiveness have been razed to the ground. She wants to learn from the West. China is awake. 'The biggest of all nations, the people with the greatest latent powers, the heirs of to-morrow, have started to school to learn all the ways and weapons and wisdom of the West.' The opportunity to influence them for good is almost incredible. Can we put before ourselves any higher ideal or any more glorious ambition than to have a part in the uplift of this people? The Church is growing with wonderful rapidity. We can 'look on the fields, for they are white already to harvest.' As in the past, so now, the victory will not be won without a struggle. The same conflict between the powers of darkness and light will take place in China as in the Roman Empire and as in the forests of Europe." *

The World survey made by the Interchurch World Movement of North America in the year 1920 sums up the present-day problem in China thus: "China presents the world's largest and most complex problem. Illiteracy, entire lack of modern hygienic and sanitary conditions, a low value on human life, a typical Asiatic status for women and children—these are factors which come from the old life of China. The new life which will be forced upon her brings all the problems which we have faced or are facing in the Western world. Class consciousness will develop to a degree hitherto unknown. The influx to manufacturing centers will intensify congestion of population probably to a degree never experienced in the West. The rise of the factory system will overthrow the old family life of China; the old political machinery and political ideas are gone, and what has come from the West is as yet entirely ineffective.

"Most students of China to-day write in a pessimistic tone. They do not think there is any solution to the problem which she presents to the world. But they are practically unanimous in recognizing that the

* Pott, *The Emergency in China*, 269 f.

problem is essentially a moral and spiritual one. The experience of the West supports this view. The most serious problems arising from our modern economic and industrial development are moral and spiritual. There is no reason to think that the Chinese revolution—economic and industrial revolution—will be different in this respect.”*

The three authorities just quoted are worth our serious attention. No more statesmanlike and Christian summaries than the above-quoted are available. They all agree that China is changing, critical, and tending toward reactionary materialism. The solution, as they all agree, is found in the spiritual regeneration of the Chinese.

This, however, only tells us that China stands at the crossroads; but as to what kind of a crossroad she is facing, we must enquire more fully. To the writer's mind, China seemed to be wrapped up in a mass of four tendencies. They are fatalism, materialism, pragmatism, and idealism.

a. Fatalistic tendency.

Strictly speaking, I should not call this a fatalistic tendency. It is the old Chinese trait. It is nothing modern. Its origin is to be traced back to the Chinese historical events and religious admixture. One reason, and perhaps the reason, why the three religions, namely, Confucianism, Buddhism and Taoism, have been getting along very well without conflict seems to be here. A fatalistic state of mind runs through the three. It is, therefore, safe to say that the rank and file of the Chinese is subject to the fatalistic tendency. They are poor, and almost driven to the wall; but they accept what fate offers to them. They possess no spirit of revolt. They do the best they can under the circumstances.

It is a very significant tendency. Let us not exploit the rank and file and take advantage of their fatalism. The same people may prove to be the most reckless, since they may take a notion that Fate destines them to destroy and kill. Our task is to lead them gradually to see the true light and accept the terms of a better fate, the will of God the Heavenly Father.

b. Materialistic tendency.

This is by no means a new tendency; materialism is as old as mankind. But what I want to call attention to is the existing reactionary materialism. This has a grip on the people who are supposed to know the world's affairs. The politicians, the publicists, the militarists of the day are subject to this materialistic tendency. They believe that the reason China has been looked down upon and wrongly treated is the lack of force. Material prosperity, the army, the navy, and high ex-

* *World Survey, Foreign Volume*, revised preliminary edition, 139 f.

plosives, are to be the saviours of China. If they had a chance, they would seek vengeance. The world will reap what it has sowed. The future, if this tendency does not receive a check, will witness a great catastrophe. Especially will this be true if the materialistic tendency wins over the rank and file and utilizes the fatalistic tendency.

This is what Mott, Pott, and the writers of the *World Survey* are afraid of. The Yellow Peril, from the militaristic and materialistic point of view, is a possibility. Charles F. Thwing evidently only sees the Chinese as they are when he says: "The Chinese, further, are not fighters. As a matter of fact, they are great cowards."* If Thwing had read Chinese history, he could not have made such an inadequate statement. The Chinese have had enough bloodshed; they were never a cowardly race; they, "as a matter of fact," are far from being cowards. The materialistic reaction may burst out when the fatalistic religion gives way and joins the former hand in hand. When that day comes Mr. Thwing will probably revise his book—but the world will revise its map, and humanity will find a wreck.

Our task is to check this reactionary materialism and to try to induce the powers of the world to give China a fair chance and just treatment. Our only hope is found in the goodness of mankind, and our reliance upon the wisdom and farsightedness of the leaders of the world is equally great.

c. Pragmatic tendency.

Pragmatism is not a new thing in China. Confucius himself had some of it. Only he never committed himself to any one particular philosophy; the only thing that he committed himself to was the policy of "playing safe." His philosophy of life was to lead a normal life. Pragmatism in the modern form finds its expression in the educational world of China. The Chinese students have a great zeal for efficiency, democracy, and vocational education. The Chinese students returned from America are almost invariably great admirers of pragmatism. James Bryce is probably going a little too far when he says that "the only reason why there is a republic (of China) is because the tiny group of revolutionaries who took advantage of local risings to upset the Manchu throne, had learned in American and Japanese universities to deem the name Republic to be the badge of freedom, the latest word in political progress."† Yet the statement that Bryce made here has some truth in it. The so-called "Young China" believes firmly that only through keeping pace with the style, being up-to-date and

* Thwing, *Education in the Far East*, 159.

† Bryce, *Modern Democracies*, II, 511.

efficient, can a nation compete with other nations. The motive of "Young China" is not so much religious or even moral as it is utilitarian and social. They have a determined desire to save China, born of a strong sense of shame. I think I am not going astray when I classify the recent New Thought movement under this tendency. They want freedom, equality and efficiency more badly than they want God and a spiritual regeneration for China.

Our task is to convince them that there is something more important than democracy. As to efficiency, it may prove to be a blessing and may prove to be a curse. The pragmatic tendency in China is now perhaps the most subtle of all. It is our task to see to it that China be not captured by this tendency. The combination of pragmatism and Confucianism would lead China into atheism and materialism. For the worship of democracy and efficiency implies the denial of a personal God and of spiritual values, a denial the Confucian school never made. Modern pragmatism, if it succeeds in China, will upset the balanced life which Confucianism advocated for centuries. Confucianism will lose its integrity if it lets pragmatism in. The friends of Confucianism, therefore, should regard the out-and-out pragmatists as their enemies. In my judgment, the day when Confucianism deteriorates into modern pragmatism will be the day when China is no longer the historical China. She may be still a nation, and still be called "China" but she can no longer be called "Confucian China." True patriots ought to denounce a possibility like that.

(To be Continued.)

How Mission Work Looked When I Came to China

A. H. SMITH

(Continued from page 95, February, 1924, issue.)

THE years following the suppression of the great T'ai P'ing Rebellion were a time of exploration by missionaries in every direction. (Much of this began some years before the Rebellion had been put down.) The members of the newly organized China Inland Mission (1865) were especially active in far away provinces. The maps of China showing the routes of travel of their pioneers resemble the lines of 'projected railways' of a score of different engineers. They were the ones who did most to make inland China known to that generation, as the Roman Catholic fathers had done in the 17th and 18th centuries to the world of that day. In 1886 Rev. Alexander Williamson and Rev. Jonathan Lees made a long tour

through Shansi to Sianfu, the capital of Shensi (and for centuries the capital of all China) returning through Honan. Mr. Williamson wrote and published a narrative of this and some other "Journeys in North China" (issued in 1869) in two interesting volumes, for which he received from his Glasgow *alma mater* the degree of LL.D. (Mr. Lees drew the illustrations, and jocularly claimed that one of the L's should have been given to him.)

In 1874 Mr. Chester Holcombe, Rev. Chauncey Goodrich, and the writer traveled over a part of the same region, but on the return journey took the road on the west side of the Fen river in Shansi, going from T'ai Yuanfu north through the entire province as far as Kalgan, in Chihli. Among the refluxing waves of the T'ai P'ing rebels were bands of "Nien-fei" already mentioned who roamed through parts of Chihli, Shantung, and other provinces carrying death and destruction with them. Mr. Innocent and Mr. Lees while touring in Shantung, met one of these bandit parties, which forced Mr. Lees to surrender his horse or be killed, but the missionaries were allowed to escape. Mr. Lees wrote a full and graphic account of their experiences and of the general conditions of the time, which was printed in the first two numbers of the CHINESE RECORDER.

In 1868 James Williamson, a brother of Dr. Alex. Williamson, on a journey ~~by boat~~ on the Grand Canal with Rev. Wm. B. Hodge, were robbed of their travelling money at a town 100 *li* south of Tientsin, and Mr. Williamson was drowned.

In June 1870 just after the "Massacre" already mentioned, Rev. C. A. Stanley was returning from a tour. On reaching the neighborhood of Tientsin he heard more and more explicit accounts of the murder of *all* foreigners there. Arriving at the "settlement," however, he found that his wife and children, with other American families, were safely on board an American gunboat that was lying in the Peiho river, in case of emergencies. These incidents show by their lurid light that disturbed conditions in China are not a peculiarity of the "Republic."

It has already been remarked that there was nowhere any division of the field between mission societies, and different workers. On every trip into the interior missionaries were liable to cross each other's tracks, sometimes without knowing it. Occasionally one might learn from a printed Report of another mission that a small city in which he had himself begun to work, was in "the sphere of influence" of another society, and was entered in their list as "To be supplied." This spontaneous following of the lines of least resistance sometimes led to opening up regions otherwise unreached; at other times the outcome was that when later some boundaries *had* to be settled by common consent, it was necessary to transfer one of these "outstations" to another

station of the same mission, or it might be to a quite different mission. Chinese Christians like other human beings, know how to follow their leader. They are much clearer as to his identity than as to the doctrines which he has introduced among them. Finding themselves thus "turned over" to a strange group of teachers the Christians themselves not having been consulted, and knowing nothing of the reasons for such exchanges, were naturally surprised, disgusted, and angry. One little group of this kind in the course of a few years was subjected to three or four different managements, the last time to a mission of which they knew nothing at all. In another case a brick chapel was put up by an enthusiastic pioneer (at mission expense, no part of the funds being contributed by the limited membership). When it later became necessary to withdraw from that field, which was unrelated to other territory under the charge of the same mission, the pioneer wished the incoming mission to pay several hundred ounces of silver for his place of meeting, but the new owners of this vineyard very naturally refused to pay anything at all for what was of no use to them—or to any one.

The evils and the futility of these sporadic evangelistic raids had so accumulated that at the Shanghai Conference of 1890 the topic of The Division of the Field was treated in a paper by Mr. J. W. Stevenson of the China Inland Mission, and in another essay on Co-operation, by Mr. John McCarthy of the same mission. In the discussion on these papers the most important suggestion was made by Rev. J. Hudson Taylor, Director of the Inland Mission, who thought it would be wise if missionaries finding a mission at work in a small district (county) while other counties around were wholly unoccupied, were to enter only the *unoccupied* county, or prefectural (fu) cities. Had a vote on that point been taken at the time this would probably have been the sense of the Conference. Nevertheless many missionaries, especially of the smaller societies often late comers to China, have continued the objectionable practice of pushing into cities already sufficiently "occupied," while scores of other cities and important market towns are not only unreached but untouched.

At the time of our arrival in China the CHINESE RECORDER had just completed its third year (June 1871—May 1872).

Volume I dated from May 1868, under the enterprising editorship of Rev. Stephen L. Baldwin of Foochow. From May 1870 it was for two years conducted by Rev. Justus Doolittle. He being unable to continue this service longer, the journal was suspended for two years till May 1874. It was then issued as a bi-monthly by Mr. Alexander Wylie, but great difficulty was found in securing sufficient contributions. As an agency for circulating missionary information at a time when China periodicals were few and of extremely limited circulation, the

RECORDER met a felt need. While not intended in any sense to take the place of the Chinese Repository it contained many articles of great value from men of weight. But its early form was most unattractive, small in size and with double columns, many of them in fine print. One of its early numbers contained an article on "Female Missionary Physicians" quoted from a "Report of The New England Female College" (sic), affirming that "Female physicians would be very efficient laborers in the field of foreign missions." About three columns were devoted to an exposition of this theme. Not long after (1873) Dr. Lucinda Combs, already mentioned, a graduate of the Woman's Medical College in Philadelphia, was sent by the Methodist Woman's Board to Peking. Two years later she opened the first hospital in China for women and children—the pioneer of a great army of noble workers who have done so much to mitigate the unutterable woes of Chinese women both by direct action and also by training Chinese women nurses thoroughly qualified for their work, an undertaking which at that time seemed quite as difficult as the outright creation of a new race of beings. In 1879 Dr. J. K. Mackenzie of the London Mission opened a hospital medical school in Tientsin. (There had long been a dispensary at the London Mission chapel in the city of Tientsin. One day when the writer was in another chapel a man came in to listen, who had been at that dispensary for treatment of a complete dislocation of one shoulder, the arm hanging limp. Whoever happened to be in charge on that day recognizing his inability to replace the humerus in the socket of the scapula, had clapped on a black plaster of the size of a saucer, and sent the patient on his way!) Dr. Mackenzie was not only a wise physician but a highly skilled surgeon, and a great spiritual power. The fact that he was called in by the Gov. General Li Hung-chang to treat his wife made a great sensation in Tientsin and in the capital also, as well as the other fact that Dr. Leonora Howard was likewise summoned, and that by their efforts the life of the great lady was saved. A largely attended clinic was held by Dr. Mackenzie at the foreign settlement, which was afterwards transferred to a famous temple in the suburbs of the city. The patronage of the Gov. Gen. of the Metropolitan province, then at the height of his power (though later withdrawn at Dr. Mackenzie's early death) was in effect an official endorsement of Western medicine, and had an important influence in favor of its introduction into China—the phenomenal success of which within the past two decades is one of the most noteworthy events in the history of modern China.

The Old-fashioned Mission Meeting:

In those days the missions were not so large that their members could not all be assembled in one place at one time, although the strain

upon housekeepers must often have been serious; yet it was never allowed to become conspicuous. From all five of our stations they poured into Peking (generally in the month of April), for a stay of perhaps a week or ten days—men, their wives, troops of children, men-servants and amahs, all of whom were lodged *somewhere*.

There was the opening sermon on a Sunday from which something special was expected.. The next day Reports in Chinese from the field, beginning with the oldest station down to the youngest, which usually found that much of its allotted time had been already used up. To correct this injustice there was later added a rule that in alternate years the younger stations should first be heard from. These Chinese meetings held for two days, or more, most of the preachers being heard in some detail. Occasionally an aggressive station allowed its col-porteurs to "occupy the time," when we might hear diaries read recording that on the third day out we met a man in an inn, on the sixth day we had a tilt with a Roman Catholic priest (in which he was worsted); on the eighth we crossed a river, and on the ninth we shaved our head. In this genial manner every one knew what every one else was doing, and was also assured that every one else knew what *he* had been doing,—for what other object is a Report made? In the meeting of the missionaries by themselves, Reports also had their little day and were filed away in the "Archives" and ceased to be. (In the Boxer cataclysm the retiring of huge packages of these documents, in North-China at least, was made complete and permanent.) In these Reports there was first the Personnel, who had come, who had gone, who had been born, the general health; the Tours, "miles of touring," number of cities and towns visited, number of fairs and markets where there was "preaching"; number of books sold, and also of those given away. There were Reports from the Schools, higher, middle, and lower, the Report of the Mission treasurer, and a Report on "The Needs of the Mission," closing with a rousing "Appeal to the Churches." Friday evening there was a "paper" read and discussed. (One year an essay was sent by a young medical missionary who could not be present. The topic was "Chinese Squeezing," in which the author's experimental knowledge of the subject was embodied. It was rapidly read, the hour was spent on a more instructive theme. On another occasion the chairman was in haste to catch a party going down the Peiho on a houseboat, so the "paper" was omitted and the evening was given to auctioning off the effects of a member of the mission suddenly ordered home just before navigation closed, on account of the illness of his wife.)

The Peking Missionary Association judiciously timed its spring meeting to coincide with those of our mission. Thus there were valued

opportunities to see and to hear the greater and also the lesser lights of the capital, Dr. Martin, Dr. Edkins, his colleague Mr. Owen, Mr. Burdon, Mr. Schereschewsky, and Dr. Dudgeon, ready alike in medicine, surgery, and oratory. On our first visit to Peking we had the privilege of hearing Dr. James Legge (then just leaving China to become professor of Chinese at Oxford) give an address. He mentioned a certain preacher of the London Mission educated in its earlier years who preached sermons which in Dr. Legge's judgment were quite equal to any that he ever heard either in China or in Europe. He also expressed the opinion (strange to a new-comer) that the Chinese people were still going on very much in the same way as in the time of Confucius. (While he was in Peking Dr. Legge paid a visit to the Temple of Heaven. Having removed his shoes he ascended the Altar of Heaven and with bared head sung the doxology. This having become known, made quite a stir. Several sinologue missionaries met at the house of one of them and had a hot dispute over the matter.)

In Tientsin we met many famous men visiting the north of China, some of them "old-timers" in China. Among them was Dr. S. W. Williams, at that time Chinese secretary of the American Legation, who arrived in China in 1833, retiring in 1876—a most modest, affable, and learned man to whom the student of Chinese history will always be under lasting obligations for his many valuable works. We saw Dr. S. R. Brown, who came to China in 1839, and who opened the Morrison School in Canton "the first Christian school in China," which produced several eminent men. Also Dr. Wm. Speer (1846) who, like Dr. Brown, was sent to China for a visit by his former pupils in gratitude for his old time instructions. Dr. A. P. Happer of Canton (1844); Bishop W. A. Russell (Ningpo 1848) a most delightful man; Dr. D. J. Macgowan (1843) a man of remarkable versatility and learning; Rev. Wm. Muirhead (1847) the whole of whose useful life was identified with Shanghai; Mr. Alexander Wylie (1847) one of the most learned and also one of the most modest of missionaries, whose writings are still held in the highest esteem; Dr. Yung Wing, the first Chinese student to graduate in the United States in Yale College, (class of 1854), where he took first prize for English composition. He was a pupil of Dr. S. R. Brown, just mentioned, and had a varied experience in China before he was at length appointed by the Chinese Government as Commissioner-in-charge of the first band of Chinese students sent to the U. S. He was of great service to the Chinese government in many other ways. Dr. Young J. Allen (1860) of Shanghai founder and editor of the Review of The Times (Wan Kuo Kung Pao) one of the most influential publications ever undertaken by a foreigner in China; Dr. John L. Nevius (1854) of Chefoo who achieved a great

work in China, and through personal visits and by one of his books an even greater one in Korea; Dr. Alexander Williamson also of Chefoo (1855) big in body as well as in mind, who had the unique experience of having been in the service of four different mission societies (the London Mission, (which he left when his health failed), The United Presbyterian Mission of Scotland, The National Bible Society of Scotland, and last The Society for the Diffusion of Christian and General Knowledge—which he was the means of founding, now developed into The Christian Literature Society.

Visitors from foreign lands were then but single units, seldom coming as now in platoons (or battalions.) Among them was Dr. J. P. Newman (afterwards bishop), sent around the world by his friend, President U. S. Grant, "to inspect consulates."

(Gen. Grant himself visited China in the early "eighties," and was an object of intense curiosity to the vast crowds of Chinese who saw him, and who thirsted to find out what the "Great American Emperor" was like.) When I first visited Shantung (October 1872) the Chinese Christians in our field were but seven in number, six women and girls all of the same small village, and one man from another village seven miles distant. At that date one missionary, Rev. Jasper McIlvaine, had gone from Peking to Chinanfu, the capital of Shantung, to try to open work in that hostile city. The eastern part of that province had a few missionaries, mostly near the coast, but there were few or none in the interior, and not one in the western portion. There was then not a single Protestant missionary settled either in Honan, Shansi, or Shensi. So far as we knew there was no missionary in all the seven hundred miles from Tientsin to Nanking. The population of these provinces alone was probably greater than that of several of the larger European kingdoms. As the result of about six months of famine relief work in the first part of 1878, the American Board Mission (April 1880) voted to open the "Shantung Station" in P'ang Chia Chuang, a village of less than a hundred families. To this new station were appointed our dear friends Rev. Henry D. Porter, M.D., (a college and seminary classmate) Mrs. Porter, and Miss H. Porter, the principal of the Bridgman Academy, Peking. Also my wife and myself. For the next twenty-five years this village was our home. There under an overwhelming sense of the magnitude, the importance, the difficulty, and the promise of our work and a deep feeling of our scanty qualifications, we began to learn something about mission work, as well as something about the People of China.

China's Black Peril

The Anti-Narcotic Commission of the National Christian Council

S. H. CHÜAN

The Organization.

ON the 4th of June, 1923, Dr. F. Rawlinson, on behalf of the National Christian Council, went to Peking for the purpose of organizing a Commission on the Church and Moral Problems. After consultation with some of the resident members of the N.C.C. it was decided that those present should accept the message from the N.C.C., and resolve themselves into a commission which should concentrate its efforts on anti-opium work. The name adopted was "The Anti-Narcotic Commission of the National Christian Council of China." Rev. G. A. Davis was elected Chairman and Miss Ruth K. Y. Cheng, Secretary. The other members of the Committee are Mrs. F. T. Sung, Mr. Y. S. Djang, Mr. J. M. Bau, Dr. W. H. G. Aspland, Rev. J. C. Keyte, Dr. S. H. Chüan, Rev. Pau Kwang-lin, Dr. T. T. Lew and Dr. J. L. Stuart. The International Anti-opium Association tendered its office as the headquarters of the Commission. At a later meeting it was decided that the Commission should begin active work; at that meeting also Dr. S. H. Chüan was appointed General Secretary.

Present Situation.

Charts showing the present opium production in China have been prepared by the General Secretary; maps on the same subject were prepared by the International Anti-Opium Association. The Annual Report of the International Anti-Opium Association for the year ending March 31, 1923, says:—

"There is much evidence that provinces specially suitable for the cultivation of poppy have done so on almost an unlimited scale, and in the less suitable ones a very considerable quantity has been cultivated either under military compulsion or with military connivance. The general condition is unquestionably retrograde. We have not received a single report from any part of the country which shows less cultivation than in 1922, but many of which show increase" "China produced not less than 7,000 tons of opium since our last annual meeting, in other words, double the annual production of the remainder of the entire world" "People are becoming less secretive in their narcotic

indulgence. As opium becomes easier to obtain and cheaper to buy, the social restraints are disappearing" "The Custom's seizures for 1922 were double those of 1921 and these together with the police burnings in Peking and Shansi amount to approximately 80,000 ounces. If these seizures be only a tenth of the undetected illicit traffic then there are no signs of improvement, but the reverse." Bishop Hind of the Church Missionary Society, Fukien, recently sent out the following telegram:—"Fukien opium situation everywhere urgent. Military and naval authorities enforce cultivation. People opposed but powerless. Urge strong immediate action."

Without giving any more statements, it is obvious that the situation is alarming and that the evil effects of opium are increasing in their hold of the people and rapidly ruining them in body, mind and soul.

An Appeal.

China is being devastated by the "Black Peril." Famine, calamity, fire, flood, earthquake or disease epidemics arouse efforts, on the part of all people, to aid, comfort, restore loss or alleviate sorrow or distress of any kind. Why should we not with equal ardor seek to save both the life and soul of literally millions of men who are addicted to the use of these deadly narcotics?

It is strange to note that aside from the active and valuable service rendered to this cause by the International Anti-Opium Association, little attempt has been made to denounce the present opium situation or even to suggest how it might be changed. Most of the churches stand aloof and are content with being onlookers only.

Some people think it an impossible task, at least, for the time being, as any attempt to eradicate this evil would involve trouble with the militarists who are generally regarded as, more or less, directly or indirectly, responsible for the recrudescence of the opium evil. To repudiate this view, I wish to quote Bishop Norris' words:—"Granted that the present situation of China politically is chaotic, granted that in some provinces the growth of opium is being encouraged openly and energetically for the sake of revenue, granted that the anti-opium movement is naturally in consequence rather in a backwater, is that a reason for abandoning it or for holding on?" His conviction as stated below underlies his willingness to be an active officer of the International Anti-Opium Association.—"if we hold on now, when circumstances seem so much against us, we shall find ourselves on the winning side sooner, and find our victory more complete, than if we give up now and wait for fair skies and pleasanter conditions under which to make a new start."

It is high time to arouse in every Christian heart a determination to join in this fight. We dare not shirk the responsibility, or excuse ourselves or remain silent any longer. We must work, and work hard, against this the greatest curse in China to-day.

This Commission pleads for help, and co-operation. It is hoped that the Christian Forces in China will all present a united front against this opium evil.

The Objects of the Anti-Narcotic Commission.

We begin where the International Anti-Opium Association has been compelled to leave off. Our first task has thus been the translation into Chinese of existing reports and literature on the use and production of, and traffic in opium, prepared and published in English by the International Anti-Opium Association. Unmet and great demands on the International Anti-Opium Association justified the starting of this translation work immediately. The National Christian Council also received letters from many places last year asking for such literature and information, nothing of this sort in Chinese being available then. (A list of available literature is given in OUR BOOK TABLE in this issue.)

The General Secretary, Dr. Chüan, hopes to visit the provinces where the situation is most acute. The object of these visits will be twofold. (1) To collect data and information regarding the cultivation of poppy, and the use of and traffic in opium and its derivatives. (2) To visit the Churches and other Christian organizations, confer with their leaders, enlist their sympathy and support, and to inaugurate local Anti-Narcotic Movements.

A few Christian organizations including the Y. M. C. A. and Y. W. C. A., are already at work. Many others have expressed a desire to assist in the campaign of the N.C.C.

To secure, as far as possible, the co-operation of Chambers of Commerce, Guilds, other religious bodies, educational associations, government schools, parliaments and provincial assemblies.

The Commission especially wishes to carry its work into schools. We hope to bring about the fullest possible co-operation between Christian and non-Christian students. Such co-operation will mean much for our work.

Full use is to be made of the potency of the tongue and pen, in popular meetings, lectures, tracts, petitions, correspondence, the pulpit and the press, to educate, mould and arouse public opinion by supplying facts and information, clear and reasonable arguments, in sound and appropriate addresses and editorials. By such a campaign of publicity we shall be enabled to enlist numerous supporters, not only among strictly

Christian men and women but also among those who are interested in moral and religious problems, and in philanthropic, humanitarian, commercial, national and international political problems and in reformatory movements.

The Four Phases of the Problem.

A. *Cultivation:* This we subdivide into (1) The Chronic Cases, such as Yunnan, Kwangsi, Szechwan, Kweichow, Shensi and Kansu where the custom of planting poppy is long and continued: (2) The Acute Cases, as Fukien, Anhwei, Kiangsi and a number of other provinces, where opium suppression had already been achieved until recent years when military conflicts occurred and where under the pretext of raising funds to meet military and civil administrative expenses the people have been compelled to cultivate poppy and to pay opium taxes. Under such conditions poppy is again being planted and is spreading all over the provinces and once more bringing sorrow, misery and shame to the people of this country.

B. *Trafficking:* Owing to the over-production of opium in the South-western provinces a market must be found for its disposal, hence Hankow and Ichang have become the center of the traffic. Not only are Chinese military and civil officials, merchants and gentry, involved in the business, but various other Chinese also. Most of the steamship companies are concerned. Twenty-seven drugstores have been black-listed as opium dealers in Hankow alone. In Hupeh offices have been established by officials to sell licenses to anyone for the transport of opium. Traffickers have made arrangements with merchants, military authorities and foreigners whereby the business can be done under the protection of either the local military or foreigners. Boats loaded with opium coming down river from Szechwan are either escorted by soldiers or carry a foreign or military flag. Rifles are obtained in exchange for opium, and in many places soldiers are also paid in opium which is then bartered for other commodities or exchanged for money. In short, traffic in opium is becoming as extensive as opium-production. The evil effects of the traffic alone have become alarming in the highest degree; this important phase of the problem must not be slighted or over-looked.

C. *Smuggling:* The smuggling of opium and its derivatives has been constant and extensive. During the months of October and November, 1923, the Shanghai Maritime Customs seized more than 300,000 ounces of Indian opium, nearly 8,000 ounces of morphia and 600 odd ounces of heroin, besides considerable quantities of cocaine and narcotic pills. The figures given above for these two months in Shanghai

give only an infinitesimal fraction of what actually came into the country, in a year's time, through all the "open doors" such as Shanghai, Dairen, Tsingtao and others, from whence it is systematically distributed over the whole of China to do its deadly work among the people. It is known that there are no less than twenty narcotic smuggling combines in Shanghai alone, each one capitalized to the extent of millions of dollars and with agencies in all the principal cities through the coast provinces and north China. All nationalities take part in this smuggling, the people of two foreign countries being most prominent.

D. *Smoking and Eating:* Opium is being openly smoked in most places; it is no secret that opium divans are usually licensed. Old addicts have re-acquired the habit and a new generation of narcotic users is being developed. The use of opium is rapidly gaining ground among men in all walks of life. If the growing menace is not checked now the people of this country will soon be hopelessly enslaved.

The Chief Difficulty.

Perhaps the most difficult problem is how to deal with the militarists who are responsible for this recrudescence of the opium evil. These culprits pay no attention to law, treaties, Presidential mandates, Central Government orders or foreign diplomatic protests. Protests and demonstrations by students and other public bodies have been tried in vain. Open opposition of the farmers in the Huei-an district in Fukien only resulted in the massacre of some 3,000 of the villagers by the military officers of that district.

The Salt and Custom Revenues, pledged as security for foreign indebtedness and under foreign supervision, have been plundered by the provincial military authorities—and this was done not only in open violation of international treaties but in the face of foreign governmental protests. In fact in the year 1922, the provincial authorities or military commanders appropriated upwards of 30,000,000 dollars or nearly 30 per cent of the total for their own use. What has happened in connection with the salt and custom revenues illustrates the difficulty in anti-opium work.

But, the situation is not entirely hopeless. What is needed is not sporadic local uprisings by handfuls of students, or by politicians demanding that the tiger give up his prey. It is likewise, useless, at least for the present, to bombard the moribund Peking government with protests and demands arising out of outrages or treaty violations in provinces over which it does not possess even a shadow of control.

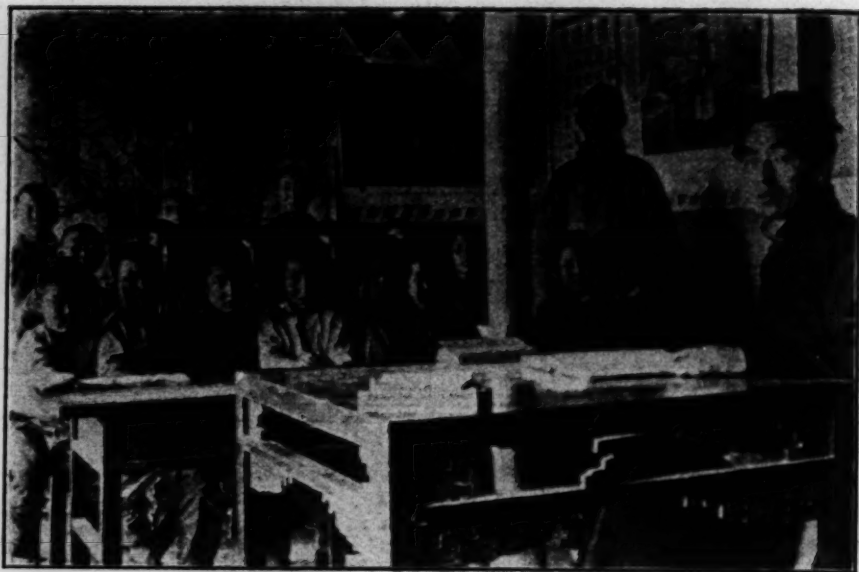
What is needed is a well organized National Campaign of Publicity with a view to creating strong moral opinion as a basis for effective resistance. This requires much careful preparation.



"Are we downhearted?"
Orphans at the Swedish Mongol Mission.



The Orphange of the Swedish Mongol Mission at Hallong Osso, Suiyüan.



Beginnings of Christian Education in connection with Swedish Mongol Mission, Hallong Osso, Suiyüan.



A Milking Scene, Mongolia.

Suggested Present Procedure:

A formal program for the National Campaign is not yet possible. The following are suggested as preliminary or preparatory measures:—

(a) Secure the names of men and women who will give definite time to this anti-narcotic campaign: so much time per week or per month.

(b) List all Chinese leaders in each district or province; such may later serve as leaders or advisors in this campaign.

(c) Tabulate the names of all those responsible for planting, trafficking or smuggling. Proper men should seek personal and friendly interviews with these evil doers. Reason and following up of these interviews may do more than much notewriting and many demonstrations or protests.

(d) Map out the organizations or bodies of men upon whom you may count as supporters or workers, such as, Christian organizations including the Roman Catholics, schools, chambers of commerce, etc., etc. The merchant classes should be stimulated into activity. Intensive press propaganda will surely produce results: with some thousands of native newspapers throughout the country this is a factor not to be ignored.

Through the courtesy of the leading Chinese daily in Peking, the "Yi Shih Pao", 16,000 copies of an anti-narcotic supplement were printed and circulated on January 5th, 1924. On a later date the Tientsin "Yi Shih Pao" likewise printed and circulated, free of charge, 18,000 copies. In addition, the Editor of the Peking "Yi Shih Pao" and Mr. Tu Chu-hsuan gratuitously, supplied us with 10,000 copies of our own anti-narcotic supplement. One of the Shanghai Chinese leading papers has also asked for permission to re-print this supplement. It is hoped that papers in other large cities will follow suit.

(e) Sub-divide the workers or supporters into groups, e.g., speakers, translators, writers, artists, etc.

(f) Get in touch with all other groups opposed to this evil.

(g) Subscribe to the newspapers, and file clippings.

(h) Get all the available literature on the subject. Organize an educational campaign, by writing articles, giving lectures, making personal calls, distributing literature and enlisting supporters. All this will awaken the general public to the existence of this great national danger.

(i) Keep the N.C.C. Anti-Narcotic Commission informed of the situation in your city or province. Let them know your chief difficulties. In return they will send you their bulletin containing data and information on the narcotic problem.

(j) Make a careful and thorough survey of the actual facts concerning the use, smuggling, cultivation of and traffic in narcotics. Students might be urged to do this in holidays and vacations.

(k) Hold conferences weekly or bi-weekly to exchange opinions, report findings, and promote discussion by volunteer workers.

(l) Center the attention of the missionary or Y. M. C. A. or other conferences on this theme and emphasize the necessity of all being not only interested but active in the work.

(m) Set apart one or two Sundays in each year to be observed as opium Sundays, on which special sermons on the menace of opium and its derivatives may be made. It is possible that an anti-narcotic week may be arranged in the near future in which all forces interested shall be asked to join and urged to take a stand against this national evil.

(n) Pray constantly for light and guidance.

This is a great and difficult task, the Commission needs not only suggestions and advice, but constant and wholehearted sympathy, interest and support.

East China Christian Educational Association

THE meeting of the E.C.C.E.A. in Shanghai this year was a particularly important one, in view of the fact that the past year has represented the first year in which the Association has had a General Secretary. Realising this fact, the attendance upon this year's Convention was the largest of any in the history of the Association.

The Association undertook its new work in faith that the \$6,000.00 necessary to carry out its program might be realized. The Treasurer's report showed that by August, 1st, 1924, a total of \$6,109.60 had been received.

The General Secretary's report showed careful consideration of the problems that had already been faced and of the problems still before the Association. The year's work had shown the possibility of a satisfactory Normal School, of Local Supervisors, of a Campaign of Educational Hygiene, and of the working out by specialists of questions that have long puzzled the minds of those interested. The General Secretary closed his report by a strong appeal for closer co-operation with and appreciation of Government educational efforts for reform.

A short but lively discussion was held in reference to whether English should be introduced into the school curriculum before the 7th year. There was great diversity of opinion as to this question, caused particularly by the fact of the unique position the East China Association holds in its relation to Western contacts.

The question as to whether normal subjects should be largely substituted for general subjects in the Girls' Middle School curriculum

was then presented by three speakers. The discussion was based upon the new curriculum as outlined in one of the year's Bulletins. The Government point of view, it was emphasized, differed somewhat from that of the mission school point of view, owing to the fact that in the Government senior middle schools a large chance for optional courses is granted.

The question of tests was twice discussed. Tests of different kinds were discussed, both intelligence and educational, and the general trend of the argument pointed conclusively to the wisdom of using these tests throughout the school curriculum.

It was shown that three missions had definitely pledged themselves to the proposed Normal School at Huchow, subject to almost certain approval by their respective Boards in America, to the opening of this School in the fall of 1925. The buildings are ready to be occupied, and \$8,000.00 a year of the total requirements for running expenses, apart from the buildings, is assured. This Normal School is intended for teachers in primary schools. It was explained that a co-educational school at this juncture of affairs is unwise.

Dr. E. W. Wallace presented a thoughtful discussion on the subject of "The Training of Supervisors for Christian Primary Schools." Dr. J. M. Blain gave a stimulating report of the way in which the Hangchow Christian Primary School Board has been able, during the past year, to function. Dr. Herman C. E. Liu followed with a discussion of the necessity for guidance for boys in reference to their future life work.

Dr. S. M. Woo of the Commission on Health discussed a series of charts, outlining the work among more than 3,000 school boys and girls that had been done during the past term in the two cities of Hangchow and Soochow. The figures he presented of the frightful commonness of certain curable diseases was enough in itself to establish the certainty of the continuance of this Health Campaign.

The devotional exercises were led by Dr. E. M. Poteat, whose subject during the three days of the meeting was, "The Contribution of Christianity to Education."

Just before the close of the Convention Mr. C. C. Chih, who had been asked by the Executive Committee to act as Chinese Associate General Secretary beginning with the fall of 1924, was presented to the Convention.

The officers of the Association for the coming year are as follows:—

Rev. W. B. Nance, D.D.,	President.
Fong F. Sec, LL.D.,	Vice-President.
Rev. H. A. McNulty,	Recording Secretary.
J. A. Ely, C.E.,	Treasurer.

Co-operation in Higher Education

THERE are "sixteen colleges" in the Christian group of colleges and universities in China; grouped by the Educational Commission into six regional groups.

In 1919 an Association of Christian Colleges and Universities was formed and two representatives from each of the constituent colleges have met every other year for a day, usually in connection with some other national gathering.

At the meeting in the spring of 1923 a paper read by Dr. Harold Balme, President of Shantung Christian University, proposed a re-organization on a more democratic basis, admitting to membership all college teachers. A similar proposal had been made and approved by the East China group a few months earlier.

The Conference, which met at Ginling College February 5th, 1924, as a result of these proposals, brought together a group of 235 delegates from 21 institutions: 47 Chinese and 188 westerners, of whom 49 were women. Practically all of the women and 60 of the men were entertained in the Ginling faculty and student residences, the other delegates in the homes of Nanking. Careful providing and loyal service made it all possible and guests were generous in their praise of Nanking hospitality.

The daily program gave four hours to sectional meetings, and three and a half to general sessions. There were twenty sections which offered a bewildering wealth of choice. For the first time those teaching in the same departments in the different colleges got together and compared notes on problems and programs; in most cases a committee was appointed to continue the study and plan for the program of the next conference, to meet two years from now.

The section on Religious Education was the largest and received the maximum of interest. Best of all was a truly *Christian* spirit in the whole conference and in *all* the discussions. The section on Sociology and Economics faced the big questions which challenge the church in a changing society; an extra session on industrial problems in China was attended by a large number of delegates the night before the Conference was formally opened. The section on Education was also largely attended and presented a report which indicated the purpose to continue study and co-operative effort along the lines recommended by the Educational Commission. The report of this Commission was taken seriously in all the sections.

Dr. Pott, President of the Association, made the opening address on: "The Contribution of the Christian Colleges to the Life of China." Both on the side of historic record of things done and of clear thinking

as to present and future opportunity Dr. Pott's paper was illuminating and inspiring. Dr. E. W. Wallace, Secretary of the China Christian Educational Association, in his paper on "The Correlation of Higher and Secondary Education" brought the conference face to face with the college relation to and responsibility for the middle schools. Mrs. Lawrence Thurston, President of Ginling College, pointed out some of the "Next Steps" to be taken to realize the ideal set for the colleges in the report of the Educational Commission. The spirit shown in the discussions that followed all these addresses was open-minded and earnest.

Dr. Harold Balme, President of Shantung Christian University, and Chairman of the Conference Business Committee spoke on, "The Future of the Association of Christian Colleges and Universities." He set the conference thinking as to the best way to insure co-operation, not only among the Christian colleges but also with Christian educators in government and private colleges. Two papers of a more technical character were also given:—one, by Dean Ely, of St. John's University, on "The Criteria of a Standard College" gave the minimum standards approved by several groups of American colleges and discussed their application to colleges in China; the other, by Dr. George R. Twiss, of the National Association for the Advancement of Education, gave in great detail the plans for a National Science Board in which the co-operation of the Christian colleges is desired. Later in the Conference this invitation to co-operate was accepted.

Attention was also focussed upon the religious life in the colleges and their relation to the Christian Student Movement and the Christian Church in China. Mr. T. Z. Koo, a secretary of the National Y. M. C. A. gave one of the best addresses of the conference on "Religious Life in the Colleges and the National Student Christian Movement." He placed great emphasis on Christian personality as the force of greatest influence in the life of students and showed the need for Christian students to exert this force among the large number of thinking students in non-Christian schools. The closing address was by Dr. Timothy T. Lew, Dean of the School of Theology, Peking Christian University, on "The Contribution of Christian Colleges to the Church." He challenged the colleges to work for a truly Christian society and to train up men so that the Church in China might become Chinese in spirit and leadership, while at the same time keeping in touch with the Church in all the world.

The devotional half hour each morning was in charge of Dr. Henry T. Hodgkin, a Secretary of the National Christian Council. His theme was Jesus—the Truth, the Way, the Life. The inspiration of these half hours pervaded the whole conference.

The business of the Conference was carried on through a committee, appointed on the first day, to which resolutions were referred. The final business session on the last day adopted a constitution for the new organization which is to be called the "China Association for Christian Higher Education." Membership is by institutions and also on an individual basis, all Christian men and women engaged in the work of higher education being eligible for membership. The Association is related to the Christian Educational Association through its Council, which is to be the Council on Higher Education. This Council is to serve as the *ad interim* executive committee of the college association, and several important matters were referred to it for study and action. There is also a Board of Reference, representing the constituent colleges. The National Christian Council has been asked to release the Rev. E. C. Lobenstine to serve as Executive Secretary for a period of years. Joint promotion in America and Great Britain is approved on a basis of close co-operation between the field and the home lands. The Council is instructed to work out criteria for a standard college in China and to give ratings to colleges which apply. Frequent conferences between college and middle school teachers are recommended in order that there may be a better understanding with reference to the curriculum and college entrance requirements. Two important recommendations of the Educational Commission in regard to, (1) A school for educational research and the training of administrators and supervisors, and (2) A school for economic and social research, are referred to this new Council.

IMPRESSIONS OF THE CONFERENCE.

"As I look back on the Conference I am more than ever impressed with what it accomplished—of the actual organization of the Council, of beginnings of combined study in so many departments with their 'continuation committees,' of the friendships formed, of the common mind and the common spirit that it helped to create. Nothing has happened since the Commission was here that promises so much for the realization of the ideals of Christian education. The effect upon our whole movement is certain to be very great and to be permanent."

Rev. EDWARD W. WALLACE, D.D.

Secretary China Christian Educational Association.

"Sitting through the days of the Conference one was impressed by the harmony within the group and the very real desire to unite all the forces engaged in Christian education in China so that the work of each might have more power. There was also a frank facing of the whole task of Christian higher education in China. The Educational Com-

mission's report was the text-book of every section and attempt after attempt was made to transform the various paragraphs of the report from pious wishes into facts. Religious education, social service, the better training of teachers, research along social, economical and educational lines were all stressed. Nothing was more encouraging than the headway made by the section dealing with rural problems in planning for trained Christian leadership in the small villages in which the vast majority of Chinese live.

And withal there was no forgetting of the sole reason for the existence of Christian colleges in China, that Christ may be made a powerful reality in the life of the China of to-day."

MARY B. TREUDLY, Ph.D.

Professor of Sociology, Ginling College.

In Remembrance

Harriet Newell Noyes

MISS Harriet Newell Noyes for over fifty-six years a missionary, passed peacefully away from the home where she was born nearly eighty years ago. The day of her death was the anniversary of her arrival in China in the city of Canton fifty-six years before. Shortly after her arrival in Canton she began her school work, a little day school. In 1872 the Women's Missionary Society, just organized, gave their support to it as their first foreign enterprise. It later became the True Light Seminary. This institution has reached six thousand women and girls during its existence. The aim of the founder, Miss Noyes, was to make of the school an evangelizing agency. Christian truth has ever been held before all the students and every effort has been made to form Christian character. At present this great Institution has two departments and has never seemed more flourishing than to-day. Although Miss Noyes has left her work it is being ably carried on by others, some of whom have received her enthusiasm and her devotion for the uplift of the women in South China.

The funeral services were held first in the home from which Miss Noyes went so many years ago, and in the Church founded by her father Rev. Varmun Noyes. He was prevented from going himself but from the Home Mission field he sent to China one son, Rev. H. V. Noyes, D.D. who exchanged earthly service for the heavenly, and two daughters, Miss

Harriet Noyes and Mrs. J. G. Kerr who recently celebrated her jubilee. Two grandsons have also served in Canton. Mr. Richard Varmin Noyes who after a short service, first in Hawiaï then in Canton, passed away twenty years ago. Another grandson, Rev. W. M. Dean Noyes, after seventeen years service in China is now Superintendent of the Chinese Mission in Eastern Canada.

There were present at the funeral service three who were formerly missionaries in South China, Miss Louise Johnston, Miss E. M. Butler, Rev. Wm D. Noyes.

Our Book Table

CHINESE BIRTHDAY, WEDDING, FUNERAL, AND OTHER CUSTOMS.—MRS. J. G. CORMACK.
La Librairie Francaise, Peking and Tientsin. 1923. \$3.00 Mex.

These Papers were first prepared for the "Things Chinese" Society of Peking. They are a record of customs, chiefly wedding and funeral, followed in Peking and observed by official and wealthy families. The present volume is a 2nd Edition and is considerably fuller than the 1st, a quantity of new material having been added. The writer has been many years in China and has lived in different parts of the country and so has had a wide and varied experience of Chinese customs. This book deals however specially with Peking. It covers such subjects as "The Chinese Almanac," "Births," "Betrothals," "Marriages" "Funerals," "Mourning Rites," "Festivals" and "Special Days." It is a valuable contribution to Chinese Folk-lore, though not so exhaustive as De Groot and Dorè, and should be read by all who desire to enter into sympathetic touch with Chinese mentality. Let us understand the Chinese mind and view-point and make real contact with them, then we can share with them what we have to give of the wider Truth which has been revealed to us. This book helps in making such a contact. We would suggest that in a new edition Chinese phrases be given in character as well as Romanised, so that students may follow up their investigation of this important and interesting subject.

E. B.

NEW LANTERNS IN OLD CHINA. STORIES OF CHINESE LIFE—THEODORA M. INGLIS.
Fleming H Revell Co. \$1.25 gold.

There is a peculiar charm in these stories, a charm of style that reveals the true artist, and a charm of the beauty of that spiritual light 'that never was on sea or land.' Reading these records of lives that have come under the subtle influence of the great Master Artist of living souls there flashes over one the thought, "How can one be given eyes to see the inner worth and potentiality of the common lives that our every day's work brings us in contact with?"

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more."

A book like this helps one having eyes to see,—to see the lily latent in the brown bulb, and the strong oak in the insignificant acorn. It transforms one's life also into a sacred thing because a possible channel of the Divine Compassion and the Divine Healing.

Read the "Beggar at the Gate" and then pray for grace to take up the daily round and common task in the spirit of the Good Physician as did Yin Tai-fu and his devoted wife who saw the vision of Love and Service and in these beautiful sketches helps her readers to see it also.

E. B.

"ONE HUNDRED YEARS' HISTORY OF THE CHINESE IN SINGAPORE" *Being a Chronological Record of the Contribution by the Chinese Community to the Development, Progress and Prosperity of Singapore; of Events and Incidents concerning the Whole or Sections of that Community; and of the Lives, Pursuits and Public Service of Individual Members thereof from the Foundation of Singapore on 6th February 1819 to its Centenary on 6th February 1919.* By SONG ONG SIANG M.A., LL.M. (Cantab.) Barrister-at-law, Middle Temple, London, Advocate and Solicitor, Supreme Court, S.S. With Numerous Portraits and Illustrations. John Murray, Albemarle Street, London, W. 1923, pp. xxii, 602. Price \$15 (postage \$1) To be obtained from Messrs. Kelly and Walsh, Singapore, or from the Author direct: 31A Chulia Street, Singapore.

The author of this massive work is a Chinese Christian well known and greatly esteemed in Singapore. His family have lived in Malacca and Singapore for five generations during four of which they have belonged to the Christian Church. The father of the author was a favorite pupil of Dr. James Legge. Mr. Song Ong Siang's account, which is the result of three years' careful research and hard work, traces the growth of the Chinese settlement in Singapore in chronological order decade by decade beginning with 1819 and ending with the year 1919. The occasion of the publication is explained in the explanatory division under the title. It was a happy thought to have an account of the activities of the Chinese people in Singapore published in connection with the celebration of the first hundredth anniversary of the founding of that great emporium. This account of the Chinese is quite as valuable to the student of history as any account of the doings of the white race in Singapore, for without the Chinese, the British, from Sir Stamford Raffles to Sir Frank Swettenham, would have been so handicapped that no such city as that which now exists could have been established. For more than a century the Chinese under the ordinarily just and generous rule and protection of the English have flourished in the Straits Settlements and the Federated Malay States. The social, commercial, political, religious, and intellectual life of the Chinese in all their varied aspects and divisions are touched on by Mr. Song Ong Siang in his monumental and truly invaluable work. It is a pity that more such records of the life of the Chinese in foreign lands are not available for students of international, political and social relations.

H. F. MACNAIR.

JACKSON OF MOUKDEN.—MRS. DUGALD CHRISTIE. *Hodder and Stoughton, London.* 3/6 net.

For twenty-six years Arthur Jackson prepared himself for service to men. In ten short weeks—November 1910-January 1911—that special service to China was begun and ended. During those weeks he helped fight

the Pneumonic Plague, taking gladly the risk thus involved in helping others. He saved many other lives but lost his own. But those ten straining weeks built him a shrine in the heart of the Chinese that will outlast much service of longer years and more material contributions. This story, another one in the "Master Missionary Series" should stir to youthful adventure and adult steadiness. It illustrates Christ's program of life, "He that loseth his life for my sake discovereth it." (Math. 16:25.) All thinking of taking up Christian work or worthily investing their life should read this story.

ANSWERED PRAYER IN CHINA.—CHARLES ERNEST SCOTT. *The Sunday School Times* Co. G. \$1.50.

The sub-title: "Some Prayer-Experiences of Present Day Chinese Christians," whilst appropriate and striking, does not cover the contents of this very fascinating book. We not only get some very striking incidents, illustrating the power of prayer, but we also get a real inside view into Chinese life in the field covered by the story which brings to mind parts of Village Life in China and Chinese Characteristics. One cannot but admire the spirit of devotion and prayerfulness manifested, not only by the Chinese Christians, but also by the author himself. But from personal experience in another part of the China field at about the same period, one cannot but feel, that the influence of the foreigner, even in the seemingly unobtrusive way described, was a big factor in the settlement of many of the troubles related. The story of the siege of Tsingtao is clear and instructive, showing an inside knowledge which makes the story much more interesting than newspaper reports. The author's anti-Japanese bias is rather thinly veiled in this and other parts of the book. Altogether it is a book of fascinating interest.

CHRIST AND LABOUR—C. F. ANDREWS. *Student Christian Movement*, 32, Russell Square, London, W.C.1. 4/- net.

This is one of the most arousing books on the subject of Christlike fairness in industry we have read. Through it quivers a flame of passion for the release of the exploited in every society, especially in the so-called "weaker" nations. It is fearless. White men, unless their consciences are already as hard as the dollars their profit-hunger drives them to seek, will read it with shame. This profit-hunger, this wolf-like appetite for quick-made and massed-up wealth is the basis of imperialism. Those who would win fair treatment for their fellowmen must fight foes who constantly shift their point of attack to accomplish the same old end—ruthless exploitation of men. "Modern capitalism is intimately bound up with imperialistic aims." An instance is given in the Colonial Sugar Refining Company whose Indian employees were allowed to famish while helping pile up enormous profits for the company. British Imperialism and the talk of a British "league of equal nations" is seen to be a hollow sham so long as the White Race continues its rising demand to be segregated from non-European races. The proposed "preferential system" looms up as a monster scheme for future exploitation of weaker races by the White Race. When one sees human needs clearly in the light of justice cast by Christ as this writer does, then, much of the White Man's vaunted contribution to the

uplift of so-called "weaker" races is seen at its best to be only benevolent exploitation and at its worst unleashed lust for lucre. The problem of winning fair treatment for men can only be solved by letting Christ get into direct relation with the individual soul and the social conscience. Being written from the background of India the book throws much light on present conditions there. The Gandhi movement is sympathetically and judiciously treated. It is a fine book for earnest study groups.

TWELVE TESTS OF CHARACTER. By HARRY EMERSON FOSDICK. *Association Press. New York. Price, \$1.50 Gold.*

This is a timely book, with a mission and message of its own. From the opening essay on "First Things First" to the closing section on "The Power to see it Through" Dr. Fosdick keeps the attention of the reader by the beauty of the style, the forceful facing of things as they are, and the firmly expressed conviction of how things ought to be. Unsatisfactory as such extracts usually are the quality of the book may be seen in some of the terser sentences. "Real freedom never consists in mere release from old restraints." "This, then, is the conclusion of the matter; life can be either consecration or desecration." "The glory of life comes not from the things which we command, but from the things which we reverence; not from the lowest elements which serve us, but from the Highest whom we serve." "What is finer in history than a soul that is not for sale?" "Blessed is the life that does not collect resentments." "It is worth considering that it always is possible to improve the instruments of life and still to leave life itself static and unredeemed."



G. M.

TITLE—"WAR: Its Causes, Consequences, and Cure." By KIRBY PAGE. *George H. Doran Co., New York City. Price \$1.25 Gold (cloth) Copies of paper edition may be secured from 311 Division Ave, Hasbrouck Heights, N. J. at rate of 15 cts. per copy, \$0.75 per dozen, \$6.00 per hundred, \$55.00 per thousand.*

One prominent reviewer states that this book, were it widely read, would do more to bring peace than any other force now working against war. Others seem to agree that it is the strongest written presentation of a vital subject that the present generation has witnessed.

Without any attempt to excuse Germany's great guilt, this book points out in a conclusive manner the partial responsibility of several other nations for bringing about the Great War. The economic imperialism of all the leading nations of the world is brought out into the light as one of the paramount causes of the conflict. Militarism is proved to be another main cause. To our surprise we find that during the years from 1900 to 1914 Germany ranked not first but third among European nations in total expenditures for armaments. Alliances, secret diplomacy, and fear are revealed as additional *casus belli*.

Admitting the complexity of the undertaking to abolish war, the writer maintains that it can and must be done, and makes a number of very practical suggestions. Public opinion must be aroused to demand "that governments refrain from using national armies, navies, and diplomatic influence to aid their citizens in gaining or maintaining economic concerns or other financial advantages in foreign countries." Disarmament, abolition of secret diplomacy,

establishment of international processes of justice, and the creation of an international mind are among other suggested methods for seeking world peace.

Finally, after a sympathetic attempt to show from the study of the teachings and example of Jesus that war is an utter denial of all that He stood for, Mr. Page confronts his readers with the reasons why the categorical repudiation of war is the most effective means of compelling governments to abandon the war system and to discover less futile ways of securing its objectives.

It is a masterly study, from the Christian standpoint, of the supreme moral evil of our day. It should be translated into every language and spread to every people.

H. L. K.

CALL TO PRAYER. By Dr. S. M. ZWEMER. *Marshall Brothers Ltd.* 3/6 net.

A series of short editorials from the *Moslem World* brought together to stimulate united prayer for Moslems, and for those working amongst them. The writer says "The evangelization of the Moslem world is a task so great, so difficult and discouraging at times, that only the upward look can reassure the climbers": and again "We may well emphasize the ministry of friendship, and enter a plea for less of the spirit of controversy, and more of the spirit of the Cross."

This little book is not only devotional, but it also contains compact information, and has a courageous and hopeful tone which is a tonic to those who may be inclined to despair about the Moslem problem.

I. M.

EARLY CHRISTIAN ADVENTURES. By DAISY D. BROWN. \$0.30. 43 pp. HUMAN RELATIONSHIPS. By DAISY D. BROWN and FLORENCE SUTTON. \$0.10. *National Committee, Y. W. C. A. Shanghai.*

These two little books are prepared for study classes or discussion groups in China. The first book (published in Chinese as well as in English) is a study of the period covered by the Book of Acts. The last chapter brings the Church in China into the discussion as "An Adventure of our Own."

The second course is an outline for five discussions dealing with Christianity in action, and brings the student face to face with the present day application of the teachings of Jesus to every day conduct and relationships.

Both books have good questions suggested for thought and discussion and should be inspiring guides into Christian thinking.

M. L. T.

STUDIES IN THE CHRISTIAN GOSPEL FOR SOCIETY—H. A. MESS, B.A. *Student Christian Movement, 32 Russell Square, London W.C.1.* 6/-.

The great theme of this book is that the Kingdom of Heaven may be here and now as well as a future hope. Believers in Christ are a "Colony of Heaven." They have already the spirit of the coming society and are to practice its virtues. Christianity has always taken the lead in the reforms of the past, is still doing so, but must unite its forces at the present time for one great effort to right the present evils. Individual good must not

be lost sight of but the good of the whole community should ever be the objective. A revival must come because "God is not the God of the dead but of the living." Individual and community self-sacrifice is needed to bring about the wished for reforms and when so practiced good results must follow. The dark side is faithfully pictured but a bright future is clearly predicted.

WORLD-FRIENDSHIP THROUGH THE CHURCH SCHOOL — JOHN LESLIE LOBINGER. *The University of Chicago Press, Chicago, Illinois. Gold \$1.25, postage extra.*

World-friendship is not to be had merely by wishing for it. Resting on "knowledge, mental attitudes, activities and habits of life," it is a matter of education. The author shows how a Church School can further and set forward world-friendship by building into the school program the elements involved. Sample programs for various age groups are provided, and at the end of each chapter selected readings for further study. A valuable little text for teachers who can read English.

NEW ANTI-NARCOTIC LITERATURE.

List of Recently Prepared Anti-Opium Literature.
Obtainable as follows:—

National Christian Council
5 Quinsan Gardens, Shanghai.

or

Anti-Narcotic Commission,
40 Teng Shih Kou
Peking.

各國種烟比較圖 Chart of Opium Production.

毒劑問答(摺式約一萬字) Questions and Answers Regarding Narcotics—a folder of nearly 10,000, characters.

中國烟禁復活與國際關係, (單篇) Opium Recrudescence and International Treaty Obligations (a leaflet.)

種烟乃自殺之酷毒(單篇). Poppy Planting—a Suicidal Action (a leaflet.)

教會拒毒通告(單篇). A Message to the Churches Regarding Narcotics, (leaflet.)

中華全國基督教協進會拒毒委員宣言. (單篇). A Message from the N.C.C. Anti-Narcotic Commission to the General Public (leaflet.)

鴉片的害處. (單篇). The Opium Evil (leaflet.)

禁烟條約政令輯約. (小冊). Treaties, Edicts and Presidential Mandates Relating to Narcotics (a booklet.)

拒毒特刊第一號. (一萬餘字, 數十圖像). Anti-Opium Special Bulletin No. I (Over 10,000 words; profusely illustrated: gives the latest news.)

Correspondence

Give Mr. Chinese Christian the Wheel!

To the Editor of

The Chinese Recorder.

DEAR SIR:—My wife and I decided to make our furlough more pleasurable for the family by owning a car for the year. I had never driven an automobile.

We selected our car in San Francisco. The driving instructor of the garage took me out on the avenue. He explained very carefully the gear shift, the brake, clutch, etc. I took the wheel and, after getting under way, did a real serpentine for a block and then paid my respect to the curb. My instructor asked if I wished to take the car away that day. "Sure!" I said. "I will take her home to-day."

My home was across the Bay and thirty miles up country. When we drove off the ferry on the other side of the Bay my instructor got out and said, "Move over and take the wheel." I zigzagged up the highway, rounding dangerous curves and holding on to the wheel with grim determination. I got cussed by drivers who balled me out from the rear in their desire to get by but dared not.

We finally arrived at the home town garage. My instructor jumped out, raised the hood and said, "That is a valuable engine. Feed her with a good grade of oil. Oil the parts of the starting motor. If that motor is injured it will cost you several dollars for repair or replacement. Keep your tank filled with gas. Drive carefully. The car is now yours. Good-bye and good luck to you." I never saw that fellow again.

That night in my dream I shifted gears, strained at the wheel, set brakes and barely missed running over embankments. It was an awful night!

The following morning the mechanic assisted me in getting that car out of the garage. I got stalled at the first street crossing. Got under way again and nearly scored the gears in the shift. I drove along quiet streets for two hours and returned to the garage without a mishap much to the surprise of the mechanics. Within a week I was doing thirty miles per and keeping to my side of the highway.

I read all that I could find on that particular make of automobile. Yes, I paid for repairs. But I loved her. By reading and repairing I learned pretty much about that car. Ah, the joy of driving! I have many times thought of the wisdom of my instructor who said, "Move over and take the wheel," then coolly added "Keep the tank filled with gas. Drive carefully. The car is now yours. Good-bye and good luck to you," and then got clear out of sight!

For more than a hundred years we have been sitting along side of Mr. Chinese Christian and have been telling him how to run his Church. We have been demonstrating to him administration and organization. We have taken him into conferences, associations, retreats and councils to demonstrate the efficient working of the Enterprise. We have been going down deep into washer-women's, widow's and God-loving business men's pockets in the Home Church to pay the major expenses. In the meantime in the church publications, national Christian conferences, as-

sociation meetings, and open forums Mr. Chinese Christian has been showing a real desire to take over the control.

Let us have divine wisdom and common sense enough to say, "Move over, John, and take the wheel." Let us call his attention to the necessity of the oil of anointing, the power of the Holy Spirit, careful driving, and then let us get out of sight.

I'll warrant that Mr. Chinese Christian will get the Church business on his heart as never before. He will dream about it. He will study about it. If he really wants to own it he will pay all the bills too, or else demonstrate to the whole Christian world that he is a big bluff, like any man who owns a big car and refuses to pay the bills for operation and up-keep.

Yours very truly,

F. C. GALE.

Tunki, Anhui, February 1, 1924.

The Manchus—Altruism.

To the Editor of

The Chinese Recorder.

DEAR SIR:—On my recent return from furlough I found the issues of your journal for the three last months of 1923 awaiting my perusal. I was much interested in the scholarly articles written by Alexander Baxter and Z. K. Zia and would like to express my thanks to those gentlemen for the amount of useful information they have passed on to those of us who are too ignorant or too indolent to search the original sources for ourselves.

I find it impossible to agree with Mr. Zia on one point and trust he will put me right if I am wrong. He says "The Manchu dynasty is chiefly to blame for the present day degeneration (of education) in

China." The twenty-four years of my time in China were spent under the Manchu rule and though the Manchus have sins enough which may justly be laid to their charge I do not believe that the educational policy of the government—if indeed it had a policy—was moulded by Manchus. During the time of the late monarchy the Chinese literati were a very powerful body. When the scholars gathered for their examinations in the provincial or Metropolitan capitals the most powerful officials were chary of offending them. The traditions, pedantry and conservatism of those scholars are really responsible for the form and method of the Manchu educational policy.

I would like to ask whether there ever was a Manchu scholar who criticised or expounded the Chinese classics? No Manchu was allowed to become a 狀元 (*chwang-yuen*); I would like to know whether any were members of the Hanlin Academy and if so were the degrees gained by merit or conferred by favour? Was any Manchu ever appointed 學臺, Literary Chancellor? I do not remember to have heard of any and feel sure that, as a people, they exerted no influence whatever on Chinese education.

Second, as to the meaning of the character 仁 (*jen*.) Etymologically the character is composed of 人 man and 二 two. My copy of the Shuo Wen says 仁者兼愛故從二 "Jen, means equal love, therefore it comes from two" which is a good example of Mr. Zia's dictum that "the Chinese language in its terseness sometimes fails to convey full meaning." 兼愛 "Equal love," in Mencius, means indiscriminating love. It is to love the veriest stranger as much as your most revered ancestor. But that definition is not inherent in the fact that the

character "comes from two." Etymologically the character means "two men." Myself and the other man. It is altruism as opposed to egoism. It is to love your neighbour as yourself. This was the highest point touched by Confucianism and it is a very high point indeed. But as Mr. Zia says "Confucius' love was love of man, not love of God" and it therefore falls short of that "charity" spoken of in the New Testament. I would rather say it was love of man uninspired by love of God. Confucius taught love of man as man. Not love of the other man because he and I are both children of one heavenly Father and therefore brothers. This is why Confucianism failed. It taught love of man but failed to give the emotional impulse which has called forth that love.

The most wonderful thing in Confucianism, to my mind, is that Confucius strove to picture forth an ideal man. He wanted his disciples to have this picture so clearly in their minds that the ideal would be more real to them than the actual living men they mingled with in everyday life. They were to admire and love this ideal and whenever they saw a man who approached to it they were to be friends with him and attach themselves to him.

Now, when God would save the world he sent forth the ideal man. The sinless man; the perfect man. In this way Confucianism was a ladder reaching up to Christianity.

J. DARROCH.

Extrality.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Last evening I had the pleasure (?) of reading the discussion of the subject of Ex-

traterritoriality in the September issue and found it quite stimulating. It is so exhilarating to be led out into the ethereal realms of idealism! You are to be lauded for your unceasing efforts in this direction. Perhaps you will have little patience with me in asking to present some mere hard FACTS on the subject. But it might help toward safe thinking on this vexed question.

At Tating, on the high ridge of Kueichow's backbone, some ladies of the great Friedenshort Mission have a station which is mainly occupied with caring for some thousands of Tribes' Christians. They have a couple of score of helpers trained by themselves, who are supported mostly by the companies of believers to whom they minister. At the great campmeetings when members and inquirers gather for a few days of conference and inspiration there are over 1,000 people lodging in the station. Almost continuously there are Bible schools being conducted for various classes of the people. Besides this there is an orphanage with 40 or more wee tots who would otherwise be left to perish. Also a school of larger boys, 50-60 in number. During the famine two years ago a vast amount of relief work was done. The work of the station is widely known all over this province, especially as a large amount of very intelligent medical work is carried on.

A need was felt for more room as play and drill ground for the boys' school. A most desirable piece of land was offered them and they gladly agreed to take it, at a price perhaps twice as large as any native of the place would pay. And as usual they fell into the hands of rogues. The money was nearly all paid and they thought they were getting possession at once. But the rogues fell out over the plunder—three of them are in

the yamen!—and one went to the Circuit Court and laid a complaint. That was away back in 1921. Last July on behalf of the ladies I visited the Circuit Court, seven days' journey from here, an out of the way, miserable little mountain city. I found the judge a very agreeable, intelligent, fair-minded gentleman. He explained that he has no power to compel attendance at court. He can merely issue subpoenas and people suit themselves about answering. After a third summons, with no authority for setting a definite day for hearing the case, he may at the request of any of the parties present give a "decision in default." This decision is served through the local magistrate of the place where the case originated. Within twenty days after service of this notice any one of the parties may file a rejoinder refusing to accept the decision. There is no need to appear in court with the rejoinder; simply write a scrap of paper and send it by post or present it to the local magistrate. Then the decision fails utterly and the same process must be gone through again, if any one retains enough persistence to request it. That is where these German sisters were stalled for over two years because they lost extraterritorial privileges as a result of the war. The judge said that if they would appeal the case to the Supreme Court in Kueiyang they could have the parties compelled to answer summons. But so far they are unwilling to take this step, trusting God to turn the matter about in the way best for their work. I would have supposed that special consideration would be shown Germans as an argument for having the obnoxious conditions with other nations removed. And the judge really showed himself willing to go the limit of the law in helping

them. So that the failure to get a just settlement must be due to a radical defect in the law. The judge himself said plainly that the law helps rogues against honest people. Is there anything inconsistent in continuing to accept the jurisdiction of our own laws when it is so plain that acceptance of Chinese jurisdiction would be giving up all pretense of justice? I do not think any one abominates more than I do the present state of affairs. But we may make bad worse by ill-advised haste. There may be a time when missionaries to Africa will be wise to accept the domination of local authorities: but I think most of us will agree that at the present stage Mary Slessor had not only reason but Christian charity on her side. And it seems to me there is just a danger of our mistaking where we are at in this country.

Yours most sincerely;

D. W. CROFTS.

China Inland Mission
CHIENSI, KUEI.

Chiensi, January 12, 1924.

What Place Shall we Give the Social Gospel?

To the Editor of

The Chinese Recorder.

DEAR SIR:—On p. 82 of February issue of the RECORDER I find this sentence, "The sequel has been four centuries of indifference to the social message of Jesus" etc.

I believe there is a danger in our day of overemphasizing the social message of the church. Christ has much to say to society to-day. When we think of the condition of Chinese society, the injustice in politics, the degenerate and immoral practises all about us we feel a call

to preach civic righteousness. However, the tendency to make of the church a social community and load upon its shoulders the moral responsibilities of the civic life, rather than stressing fundamental spiritual truths is a mistake. Christ is not primarily a representative of purely social religion. Although there is much in Scripture to support the social message of Jesus, the spiritual and not the social life is supreme.

If our message to the millions about us is going to grip and win and transform we cannot busy ourselves with external moral or social interests. The Apostle Paul in his treatment of Onesimus, whom he sent back to Philemon shows how social questions are to be solved. Paul had no set rules for the changing of human society by the prohibition of slavery. He overcame the evil by the power of love, a spiritual law, by putting Christ in the heart of Onesimus, the effect was freedom from slavery.

Christianity will fulfill the needs of this great people about us in so far as we stress the spiritual life through regeneration and justification. Chinese society will not be reformed by the social message of Jesus; but by the opening up of the springs of life in the souls of men and women through genuine conversion, will sin be eliminated and society naturally reformed. When the Chinese people have drunk deeply from the fountain of spiritual life it will be a matter of conscience for them to carry this spiritual power into the state and society about them. Let us be very careful lest we stress the externals of life, the social message and thus eliminate the spiritual message of Jesus Christ to the Chinese people.

VICTOR E. SWENSON.

Yuchow, Honan, February 8th, 1924.

"Shorter Old Testament."

To the Editor of

The Chinese Recorder.

DEAR SIR:—I wish to endorse all that Mr. Homer G. Brown wrote in his letter to the Editor in the December number of the *RECORDER*, relative to the dire need for a "Shorter Old Testament" in Chinese. Anyone who teaches Old Testament History to middle school or college students must realize the tremendous difficulties which students encounter when they seek to find their way through the tangle of Old Testament literature. The material is too repetitious to be read as a whole, and to jump continually from this verse or chapter to that begets in the mind of the student not simply a feeling of bewilderment, but an unwarranted suspicion that the teacher is suppressing the difficult and unpleasant passages in the interest of a preconceived theory—a feeling which unnecessarily vitiates the whole process.

It has often been said that our Chinese fellow Christians for some unaccountable reason take comparatively little interest in the great literature of the Old Testament. Now, many of them, no doubt, feel what western Christians have frequently acknowledged, that the ethics of Confucianism are loftier than those of the ancient Hebrews in the early and middle stages of their national life. But I am convinced that a shorter Old Testament would be a great help toward a lucid assessment of real values to be discovered in a coherent study of the development of Hebrew religion. Nothing essential need be omitted, but the student would gain everything in studying a narrative coherent from beginning to end.

Sincerely yours,

ARTHUR W. HUMMEL.

January 13, 1924.

"The Story of the Bible."*To the Editor of**The Chinese Recorder.*

DEAR SIR:—In the book reviews published in the January number, "The Story of the Bible" by Hendrik Van Loon is reviewed, and an advertisement of the book appears in the same number. It is an expensive book, \$5 Gold. It may be there are some seeking a book which gives the story of the Bible which they can read freely to their children who will be glad of further information before purchasing it. In point of style it is uniquely successful as a children's book and the drawings make a strong appeal to the little folk, but it is written entirely from the Unitarian standpoint. There is no mention made of the Resurrection at all, physical or spiritual. Our Lord is referred to as "The last and greatest of the Jewish Prophets and a direct descendant of those intrepid spiritual leaders who have stepped forward at every national crisis." That which survived the death of Christ was

an "idea", namely that all men are children of one Heavenly Father. As an illustration of the way some of the incidents in our Lord's life are treated I may cite the visit of the Wise Men. According to the author—they were a caravan of Persian travellers passing through Bethlehem attracted by the young mother nursing her baby in front of the stable. They halted for a while playing with the little boy and when they left they gave the pretty mother some presents from their bales of silk and boxes of spices. Herod heard of it and became suspicious, and so on. The writer has a vivid imagination and he doesn't hesitate to draw upon it. Evidently any explanation is better than the recorded one. A missionary friend visiting me and to whom I showed the book, said, "My visit with you saved me the price of the book. I was going to buy it from the advertisement."

Yours sincerely,

ARTHUR M. SHERMAN.

February 9, 1924.

The China Field

As the Bandits do Things.

An experience we had in a village called Liang-a, Fukien, will give an idea of some of the present difficulties. We found the village in the hands of bandits; a bandit sentry, posted on the bridge leading to the village, gave us a most correct salute as we passed! This was about mid-day; we put up at the house of a Christian schoolmaster and having had tiffin my wife and I were unpacking our bedding when suddenly we were startled by rifle shots close

at hand. Looking out of the window we saw several bandits running for all they were worth and men who had been working in the fields hastening to take cover. The people of the house begged us to come down, as the upstairs room in which we were lodged had only a thin outside partition of wood and they were afraid of stray bullets coming through! To relieve their fears we did so, though we much wanted to view the battle. Not that there was anything of a fight for, as usually happens on these occasions,

the attacking party of soldiers, instead of surrounding the place, came in from one side and gave timely warning of their approach by letting off their guns at long range almost before they caught sight of a bandit to shoot at! The bandits took the hint and ran out of the village on the opposite side and made for the hills as fast as their legs would carry them! Net result of this round up: a young man of the village killed by accident and one bandit shot, I do not know whether by accident or not! The rest got away; two boys tending cows outside the village caused their parents grave anxiety by not returning home that night; but they turned up next morning, having fled to a neighbouring village where the fight started. But what does it mean for the villagers? For weeks they had had the bandits living on them and extorting money from those who were better off: out go the bandits only to give place to the soldiers who will billet themselves on these poor long-suffering people for a further week or two while they recover from their "fight," and then they will depart and leave the place open to the bandits once more. And so it goes on, they told me, month after month and they are never left in peace for long; with the people living under conditions of this sort it is by no means an easy task to build up and extend the Church.—From Fukien Diocesan Magazine, January 1924.

B. G. PARSONS.

Travelling in the Bandit Country.

Miss Geraldine Townsend, Secretary for China of the Epworth League of the Methodist Episcopal Church, recently travelled in Fukien Province. She gives her experiences as below:—"I have recently it-

inerated over much of Fukien Province in the interests of our Methodist young people's work quite safely and most of the time alone except for my chair coolies or boatmen. There was quite a party of us starting from Foochow up the Min River, for Yenping, and one night four of our nineteen small boats delayed in the rapids, were stopped by bandits and four dollars demanded from each boat. As the bandits did not search the boats or otherwise molest the occupants, we thought this was not so bad. Since the boat I was in was leading the procession, I did not see the bandits. Returning from Yenping, I journeyed alone into Kutien and again into Lek-du from points on the river and then came on down the river to Foochow by myself. My next trip was five days overland to our most southern station, Yungchun. Of the ten days' travel there and back, I had company for only two days. I had the best coolies I have ever had anywhere in China. In spite of disturbed conditions I travelled quite happily and unafraid. Sky, mountains, trees, spoke to me of the Creator. But God was nearer to me than that! He was consciously present in His temple. I was so happy at times that I sang. At the end of the longest day, my coolies set me down with a smile. There is no doubt in my mind that the open way was in answer to prayer. A letter from Yungchun has come in to-day. It says: "It is a good thing you came when you did. Since then we have had two battles in which one side or the other used the nearest hill back of our compound. During the second battle two bullets entered our house. One went into the wall, doing no damage; the other came in a front window and went right through the victrola." God's men and women all over China are living in the midst

of wars and rumours of war like this and still carrying on! Read the ninety-first Psalm again and know how true it holds to-day for those who are dwelling in the secret place of the Most High."

A Visit to Wuchow, Kwangsi.

The Rev. C. A. Nelson reports on a recent trip to Wuchow, as follows:—An urgent invitation from the Rev. R. A. Jaffray of the Christian and Missionary Alliance, to come and preach the baccalaureate sermon at the Commencement of the Bible School, was the reason for my visit. Thirty years ago, Wuchow was practically a new field. Now three Mission Boards work there, viz., the Baptist, the Wesleyan and the C.M.A. In addition to a strong church in Wuchow the C.M.A. has a Bible School with 50 students, a Boys' Preparatory School of 100 pupils, and a Girls' and Women's School with about 200 in attendance. The other Boards have each a church, and schools for boys and girls, and each a hospital. The Stout Memorial Hospital (Baptist) is modern, and cost \$40,000. gold.

To all appearances, the work in Kwangsi is genuine, but the missionaries themselves feel that there is much to be desired in the lives of the native Christians, and there is still much land to possess. As my invitation came from the C.M.A. through Mr. Jaffray, I made my stay at the Missionary Home on the hill, across the Fu River. It was both comfortable for the body, and edifying to the soul. The Alliance people both foreign and native, "take time to be holy" in their devotions, which are such as are rarely found elsewhere. It can truly be said of them, that prayer is made unceasingly for every worker.

After the baccalaureate sermon, the Rev. Lao took me in hand and kept me busy. He is the Principal of the Bible School, and asked me to be present on two days at their Prayer Meeting, and to lead the students in their devotions. He also asked me to preach to about 300 students and church members, on which occasion I dwelt upon the theme: The spirit of helpfulness, —the dominant spirit of Christianity.

The Society of Eminent Virtue.

The annual report of the Religious Tract Society for China gives the following interesting statement of the activities of the Tung Shan She:—"This Society is part of a larger organization with head quarters in Peking and with branch associations in other provinces. Very significant is the way in which this Society is imitating or adopting the methods of Christian Missions in its propaganda! Preaching centres are being opened throughout the county, and deputed speakers are sent round on appointed dates each month to hold meetings, deliver lectures and enrol members. Between twenty and thirty of these centres have been already opened, many of them in quite small and remote villages. In the city here, on certain nights in the week, when our Christians are gathering together at the chapel for a preaching service or a prayer meeting, the sound of a handbell may be heard at an ancestral hall farther along the same street, summoning the passers-by to a meeting at which the teaching of the "local Deities" will be expounded. In some of the country places the meetings are marked with great fervour and enthusiasm. They are attended by immense crowds and often prolonged till nearly midnight. Some of

the scenes as described by those present, are reminiscent of evangelistic revival meetings! Communication with the spirit world is claimed by the organisers, and the planchette is used to obtain messages from the spirits. The meetings are conducted with impressive decorum. Those present maintain a reverent attitude, standing with bowed heads and with burning in-

cense sticks in hand for long periods. They kneel or prostrate themselves at intervals at the direction of the spirits as conveyed through the planchette. Much emotional excitement is generated, and cases are reported where some of these present have fallen prostrate and in great distress of mind confessed some sin of which they have been guilty.

The World Field

To those who ordered "Visual Series" of books.—Will those ladies who ordered the "Visual Series" of books at Pei-tai-ho last summer please communicate with Mrs. J. B. Tayler, Yenching University, Peking. Their names have been mislaid.

Foreigners Killed or Captured in China.—The China Weekly Review of February 16, 1924, contains a list of foreigners who have suffered at the hands of bandits or soldiers since the Lincheng affair, May 5, 1923. Out of nine killed, six were missionaries; and out of at least 35 captured 16 were missionaries, both Protestant and Catholic.

New President of Yale in China.—Dr. Edward H. Hume, Yale '97, has recently been elected President of Yale-in-China. Dr. Hume formerly practiced medicine in India under the American Board. When Yale-in-China was established in 1905 he became head of the faculty.

Rev. E. C. Lobenstine Returns to China.—Rev. E. C. Lobenstine formerly a secretary of the China Continuation Committee returned to China on February 15, 1924, to take up his work as a secretary of

the National Christian Council. We welcome him back. He has given special time to studying the opium problem.

Institution for the Chinese Blind.—At the end of 1922 this institution had forty-six pupils who came from thirteen provinces. The average cost for maintaining each pupil is about \$300.00 a year. The Rotary Club of Shanghai donated a new work room for the industrial department. Donations of \$6,874 were received during the year. The total receipts for the year were \$12,080.77, of which the donations mentioned above form the largest item.

Daily Vacation Bible School in Shantung.—The Executive Committee of the Shantung branch of the Daily Vacation Bible School is now well organized with Rev. O. Braskamp and Mr. Paul Yang as Secretaries and Mr. Wang Yuan Shing, of Tehchow, as travelling secretary. During 1924 they propose to conduct 700 schools for about 18,000 children in which they will use about 2,000 student teachers. The Budget calls for \$9,900, of which they propose to raise \$5,000 on the field.

Daily Vacation Bible Schools in China.—The following summary of six years of work of the Daily Vacation Bible School Movement in China is exceedingly interesting:—

Year	Schools	Student Teachers	Children
1918	6	32	724
1919	32	178	2,124
1920	144	741	8,000
1921	398	1,638	18,830
1922	708	3,077	32,876
1923	1,079	5,073	55,282

Night Schools in Foochow.—

Some night schools for illiterate men and boys have been held in Foochow lately, to teach the Foochow Phonetic Script. The first was taught by Mr. Ling Dieu-ung, the General Secretary for the Phonetic Script, in a basement of the C. M. S. Girls' School. Later classes have been taught by "graduates" of the first class under Mr. Ling's supervision. Out of 35 examined from the first two classes twenty-eight men were successful in gaining "Short course" certificates.

Chinese Y. M. C. A. in Tokyo.—

The Chinese Y. M. C. A. in Tokyo has been for sixteen years a branch of the China Y. M. C. A. It is mainly a club with a residential hostel for seventy men. Leading Japanese have shown an increasing interest in it. In May 1922 an earthquake half destroyed the material equipment which had been erected with funds from China and the United States. To remedy this loss leading Japanese subscribed £4,000.0.0. Restoration had just been achieved when the earthquake of September 1st, 1923, entirely completed its destruction.

The Chinese Student Mission in Japan.—Another "News Letter" emanating from the C.M.S. Chinese Student Mission has just come to

hand. It is, as the Editor says, to announce a closed chapter. Most of its material had been typed before the recent earthquake. Of course, the earthquake wiped out most of this work. One result was, that the Director, the Rev. W. H. Elwin, did not return to Japan but has instead, retired about two years earlier than expected and will hereafter remain in England. It is hoped that when the Chinese students again resume study the mission can be restored.

School for Deaf.—The report for 1923 of the "School for the Deaf" at Chefoo, states that during the year thirty-two boys and fourteen girls were enrolled. More than eighty Chinese women and girls visited the School by invitation during the year. The Chinese paid about one-fifth of the running expenses of the school. The appropriation of the Presbyterian Board covered about one-third. Gifts from the deaf and their friends in Christian lands made another third. The total budget for the year was Mex. \$9,004.34. In China there are only six schools for the deaf, all of which are small. It costs about Mex. \$60 a year to support a pupil in this school.

Synod of North China.—The Synod is composed of six Presbyteries, five of which are in Shantung, viz:—Shantung, Weihsien, Tsinan, Shankiang and Kiaotung; and one in the Chihli province viz: the Presbytery of Peking. At present the Synod is composed of 95 organized churches, 32 foreign ministers and 56 Chinese ministers making a total of 88, 270 elders and 317 deacons. The Synod meets triennially and reports for the past three years the receiving of 3,689 members on profession of faith. The total number of church

members now enrolled is 20,990. Contributions were as follows:— for Congregational Expenses and Home Missions—Mex. \$34,607., for Church erection—\$9,023., making a total of \$43,630. The largest Presbytery is that of Weihsien with a membership of 6,311; the Presbytery of Shantung coming next with 4,145 members but standing first as to contributions, which amount to \$15,877.

Chinese Cathedrals.— Within four miles of Shekki City, Heung Shan, Kwong Tung and within the last five years, there have been erected three large artistic churches with school rooms on the ground floor, at a cost of \$20,000 to \$25,000 each. All of these buildings will seat from 500 to 700 people, and have been erected entirely by the Chinese. The last one was opened December 12th, at Sha Kui Hui, Lung To, by the Cumberland Presbyterian Mission, under the supervision of Pastor S. K. Kom, who also has many other churches in Kwong Tung. At the opening service at least 1,200 people gathered into the auditorium, and as many more were below and in the courtyard. A great impression was surely made for Christ.

Annual Report of Religious Tract Society for China.—During 1922-23 this Society distributed 2,966,376 issues, a decrease of 167,017 below the previous year. The amount of money received, however, was \$41,413.06, being an increase of \$643.96 above that in the previous years. The decrease is in evangelistic tracts and is charged up to the state of the country. One feature in this unsatisfactory condition is the opium situation. Whereas formerly Anti-Opium literature could be freely circulated and Imperial Decrees quoted and

official endorsement received, now leading officials cultivate the poppy and participate in the sale of its prepared products. The production and distribution of anti-opium literature at the present time is, therefore, a very difficult one. This report speaks encouragingly of the use of tents. In one case two thousand people visited a tent each night for ten nights; some of them coming six miles after their day's work in the fields.

Foreign Office Warns Missionaries.—The "China Express and Telegraph" of January 10th, 1924, contains the following paragraph:—

"1. I am directed by the Secretary of State for Foreign Affairs to inform you that in view of the increasing lawlessness in the Province of Szechuan, in China, His Majesty's Minister at Peking and his United States colleague have, after consultation, recommended to their respective governments that the home boards of the missionary societies concerned should be advised to stop the supply of new recruits to the Szechuen mission field for the present.

2. I am to add that as it is impossible in the existing state of disorder in China to secure efficient protection for isolated foreign residents in the far interior of the country, it is hoped by the Secretary of State that the suggestions put forward by His Majesty's Minister will be adopted by your Society should it be their intention to extend their activities beyond the area of the treaty port of Chungking."

Methodist Centenary Gains in China.—Reports from China as published in The Methodist Year Book, 1924, indicate somewhat the great gains made during 1919, 1920, and 1921 as a result of Centenary advances:

\$483,000 added to the yearly amount spent for missions for China—137 per cent increase.

99 new churches organized.

78 churches with new buildings or properties.

53 new school buildings or properties.

8 new dispensaries or hospital properties.

214 Sunday schools organized.

145 new missionaries sent to the field.

2,138 Chinese workers trained and added to the staff.

20,000 added to school enrollment—95 per cent increase.

19,000 church members added.

\$18,000 added to annual giving of Chinese Christians.

\$186,000 increase in estimated value of church buildings.

\$1,500,000 increase in estimated value of all Methodist mission property.

Chefoo Popular Education Campaign.—The report of the Popular Education Campaign in Chefoo for 1923, makes stimulating reading and suggests possibilities of this method of reducing illiteracy. Posters, public meetings, and a parade in which 10,000 people participated, were some of the means used to stimulate interest. Plans were made for 1,000 students; at the close of the first day 2,370 had been enrolled. The forty-five teachers already secured had to be doubled in number. Normal classes were conducted for two weeks. A monthly meeting of the teachers for reports and discussion was found to be helpful. Text books were prepared by the Popular Education Department of the Y. M. C. A. The 1,000 characters used were given in four books. Of the 2,099 students who actually took the work, 633 were girls and women mostly employed in hair net factories: of

the boys and men, the largest proportion were labourers in various industries. The next largest group was made up of those without any occupation, the next in size was composed of apprentices, pedlars and small shop keepers. 1,147 of the students received certificates. Those graduates are now receiving a bi-monthly newspaper using the characters they learned. A number of other places in Chefoo are also conducting classes. Classes have been opened up in five centres outside of Chefoo.

Chinese Delegation at Student Volunteer Convention.—One hundred and twenty-six Chinese students attended the Ninth International Convention of the Student Volunteer Movement for Foreign Missions held at Indianapolis, December 1924: among them were thirty women. According to a report in the Fellowship Notes of the Chinese Students' Christian Association they had a helpful time. At a reception dinner Miss Grace Zia presented Dr. Y. Y. Tsu, for long connected with St. John's University, Shanghai, a gift from the Association for his services in connection therewith. Among the activities of the Chinese Students' Christian Association are: (1) The creation of a Christian group consciousness. (2) The assistance of needy Chinese students. Some of the problems faced by Chinese students in the United States are: (1) Friction between students from the North and South of China. (2) The need to improve the relations between Chinese and American students. (3) Trouble between native-born Chinese students and those born in America.

In the discussion of home missionary work the attention of these students focussed on Yunnan and Kansu provinces. A collection was

taken up for home mission work and the Central Department of the Association urged to contribute to the same cause.

Foreign Missions' Conference and Opium Traffic.—The Foreign Missions' Conference of North America, which met on January 10th, 1924, drew up a series of resolutions on the Opium Traffic. These resolutions indicate that the use of opium must be confined to medical and scientific purposes and that in order to keep it within these limits, the production of raw opium must be controlled so that there will be no surplus over and above the meeting of these needs. The Conference approved of the holding of two international conferences in November 1924, with a view to discovering how to make these principles effective. It is also stated that according to medical evidence the manufacture and use of heroin can and should be abolished. A special appeal is made to the Christian forces in China to re-awaken Chinese public opinion, so as to make effective laws that still continue in force and to stop in this way the regrettable recrudescence of extensive poppy cultivation. To any steps along this line the conference will give its support. Missionary Boards were urged to request their missionaries to assist in all legitimate and wise anti-opium efforts and especially to support the N.C.C. in this regard. Christian forces in other countries were urged to take similar action. As to North America, it is said "the consumption of these drugs has increased year by year since the drawing up of the international opium convention at the Hague in 1912, and in spite of that legislation. The menace of this evil to the physical, moral and spiritual life of the world

is truly great. The time has come to summon the whole Christian Church to withstand this evil in the name and power of God."

Canadian Churches Unite.—Talk of church union is common enough, but union itself is so rare an occurrence as to provoke comment. In this country, churches which split over slavery seventy years ago are still trying to get together, while the various kinds of Baptists, Presbyterians, and so on have found it as difficult to reunite as to form a union with an entirely different denomination. All the more striking therefore is the amalgamation of the Presbyterian, Methodist, and Congregational Churches of Canada. This union follows precedent in being the reverse of sudden. Twenty-five years of hope and effort lie behind the achievement, which brings 400,000 Methodists, 360,000 Presbyterians, and 30,000 Congregationalists into one fold.

Gratifying from every point of view, therefore, is the bridging of a gap thus opened. It would be worth its cost in the mere economy of effort and money which it makes possible, but this is its least valuable result. Much more important is the enhanced spiritual power that results from union and in particular the example it gives of a great body of people forgetting their individual preferences in their desire to serve a cause they regard as sacred. In their common battle against heathenism in distant lands, the churches have discovered that many of the points upon which they differed were not of vital import. They will not suffer by making the same discovery at home.—*From the New York Evening Post.*

Notes on Contributors

Miss HULDA WIKLAND has been a member of the Swedish Mission at Hallong Ossa, Mongolia, since 1919.

WILLIAM RAMSEY STEWART is a secretary of the Y. M. C. A. located at present in Wuchang. He has been in China since 1910.

Rev. DONALD FAY, B.A., B.D., is pastor of the First Baptist Church at Chengtu, Szechwan. He graduated from West China Union University and Rochester Theological Seminary. He also teaches in West China Union University. He is secretary of the Szechwan Christian Council, Chairman of the Chengtu Christian Council, and District Secretary of the Student Volunteer Movement.

Mr. Z. K. ZIA, is a graduate of Boston University and a member of the Presbyterian Church. He taught for one year in Nanking Theological Seminary. He is now teaching in the Comparative Law School, Shanghai and editing "Young People's Friend."

Rev. ARTHUR HENDERSON SMITH, D.D., LL.D., is a member of the North China Mission of the American Board. He has spent fifty-one years in China. His work has been evangelistic and literary. Since 1906 he has been "missionary at large."

Personals

DEATHS.

NOVEMBER, 1923:

25th, at Hongkong, George Duncan Whyte, M.D., E.P.M.

JANUARY, 1924:

11th, at Bristol, England, Mrs. M. A. Whitewright, wife of Rev. J. S. Whitewright of Tsinanfu, Sung. in the 61st year of her age.

ARRIVALS.

NOVEMBER, 1923:

28th, from U.S.A., Dr. M. C. Fellows, (new), A.C.M.

DECEMBER, 1923:

6th, from U.S.A., Mr. W. A. Taylor, (new), A.C.M.

16th, from Canada, Mr. and Mrs. E. R. Baker, C.I.M., Canon Gould, (new), C.E.C., from U.S.A., Dr. and Mrs. R. B. Price and four children, P.S.

18th, from Australia, Rev. and Mrs. J. W. H. Tomkinson, C.I.M.

19th, from America, Mr. and Mrs. J. O. Carlson and one child, Mr. M. C. Frehn, Mr. C. D. Holton, (all new), C. and M.A.

26th, from U.S.A., Dr. and Mrs. E. G. Sugg and two children, C.M.S.

JANUARY, 1924:

1st, from America, Mr. and Mrs. Ernest M. Hayes, P.N. (new).

6th, from America, Dr. and Mrs. B. W. Garvis and one child, (new), Methodist, Mr. I. S. W. Ryding, F.M.A.

11th, from Norway, Miss Evjen, Dr. O. Olsen, Mr. C. Hooda, (all new), Mr. and Mrs. T. Skraastad and four children, Rev. and Mrs. R. Olsen and two children, N.L.M., Mr. B. K. Ystenes, C.I.M., from Germany, Miss L. D. Bauer, Miss R. P. Kocher, Miss A. Müller, Miss A. E. Seiler, Mr. R. Hildenbrand, Mr. E. G. Kamphausen, Mr. K. M. Wilhelm, (all new), Mr. and Mrs. A. H. Franke, Mr. and Mrs. S. A. Seipel and one child, C.I.M., from

Switzerland, Mr. G. Krampf, (new), C.I.M.

13th, from England, Mr. and Mrs. S. D. Main and one child, C.M.S.

14th, from England, Mr. J. N. Duncan, Mr. J. M. Burton, (all new), C.I.M., Miss E. Spurling, M.H., Miss Sorbet, (new), C.M., Miss Wilkes, Miss Rorks, Miss Davis, Miss Cuff, (all new), Mr. and Mrs. Melville and two children, Miss Fischer, Miss Gates, C.M.M.L., from Norway, Mr. and Mrs. Nokling and two children, N.M.S.

15th, from America, Miss E. Swanson, Miss M. L. Wistrand, (all new), Mr. W. Hagqvist, C.I.M.

16th, from Australia, Mr. and Mrs. J. Thompson and three children, Mr. and Mrs. C. A. Fleischmann and one child, Miss A. Garland, Miss S. J. Garland, Miss B. Webster, Miss B. Mc. Quire (new), C.I.M., from England, Miss L. Cusden, Miss I. E. Phare, Miss D. L. M. Roberts, (all new), Miss H. M. Priestman, C.I.M.

17th, from U.S.A., Mr. W. B. Pettus, Y.M.C.A.

22nd, from America, Miss E. A. Greff, Methodist.

25th, from America, Dr. M. Hinkhouse, P.N.

26th, from U.S.A., Miss De Graff, (new), U.N.

FEBRUARY:

2nd, from U.S.A., Mr. and Mrs. A. M. Guttery and one child, Y.M.C.A.

3rd, from America, Miss M. Stearns, Rev. L. J. Davies, P.N., Miss E. H. Taylor, (new), P.U.M.S., Miss K. G. Slaatta, (new), C.I.M., Dr. Ahde, Mr. and Mrs. E. P. Miller and two children, A.C., Miss Hamara (new) Kuling School, Mr. V. Buch (new), U.N., from Canada, Rev. and Mrs. A. J. Williams and three children, C.E.C., Mr. and Mrs. Griffith, P.C.C.

12th, from England, Dr. H. G. Stockley, Miss Glasby, Dr. Ruth Lait, Rev. H. A. Emmott, (all new), Rev. and Mrs. L. S. Comber, E.B.M., Miss Newtsworth, Mr. Franklin, Dr. R. Lane, Dr. M. Single, Miss K. Addy, Miss K. Castle, (all new), W.M.S.

DEPARTURES.

DECEMBER, 1923:

15th, U.S.A., Miss S. L. Dodson, Miss Hazel Kuyers, Miss V. E. Woods, A.C.M.

21st, for Canada, Mr. J. D. MacRae, P.C.C., Mrs. White, C.E.C.

24th, for America, Miss Edna Francisco, A.G., Mr. and Mrs. G. Rainey, C.M.M.L.

25th, for England, Mr. and Mrs. Hutton, Ind., Mrs. Donald Smith, B.M.S., Mr. and Mrs. Andrew Weir and one child, P.C.I.

27th, for U.S.A., Mr. and Mrs. C. W. Pettitt and three children, Y.M.C.A.

29th, for England, Dr. and Mrs. J. J. Heeren and one child, P.N.

30th, for England, Miss M. Guex, Mrs. L. Just, Miss F. Herbert, C.I.M.

JANUARY, 1924:

8th, for U.S.A., Miss M. MacKinlay, Y.W.C.A., Mr. and Mrs. W. L. Oakes and one child, W.M.M.S., Miss P. A. Flint, A.C.M.

11th, for U.S.A., Mr. D. W. Edwards (from Kobe), Y.M.C.A.

12th, for U.S.A., Dr. E. H. Hume, Y.M., Miss Mary Schaeffer, Miss V. V. Miller, C.B.M., Mr. and Mrs. H. R. Sweetman and four children, Y.M.C.A., for Scotland, Mr. and Mrs. J. Johnson and one child, A.B.S.

13th, for Sweden, Mr. and Mrs. C. A. Ohlson and one child, C.I.M.

16th, for England, Miss F. M. Sutton, for U.S.A., Miss V. L. Swann, Y.M.C.A., Mr. and Mrs. A. O. Long, and four children, Mr. and Mrs. W. W. Cline and three children, Mr. and Mrs. E. D. Verink and two children, Y.M.C.A.

22nd, for England, Rev. and Mrs. W. H. Watson, Miss L. C. Grand, Rev. and Mrs. E. H. Livesley, W.M.M.S., Mrs. B. G. L. Williams and three children, S.P.G.

26th, for U.S.A., Mr. Ohne. S.M.F., for Australia, Mr. and Mrs. S. Glanville, C.I.M.

FEBRUARY:

1st, for U.S.A., Mr. and Mrs. C. A. Forsberg and two children, Aug., Mr. and Mrs. C. P. Culver, and three children, S.E.F.

3rd, for U.S.A., Mr. and Mrs. W. P. Sommernes and two children, N.L.F., Watkins and two children, Y.M.C.A.

5th, for Sweden, Mr. and Mrs. O. A. for Norway, Mr. and Mrs. Uglem and two children, Mr. and Mrs. Nordham and three children, Miss Ruspergard, Miss Oldon, N.L.K., for Australia, Miss Newton, Miss Greener, Miss Gillam, S.A.

10th, for England, Miss A. Harrison, Y.W.C.A.

19th, for U.S.A., Miss L. K. Haass, Y.W.C.A.

